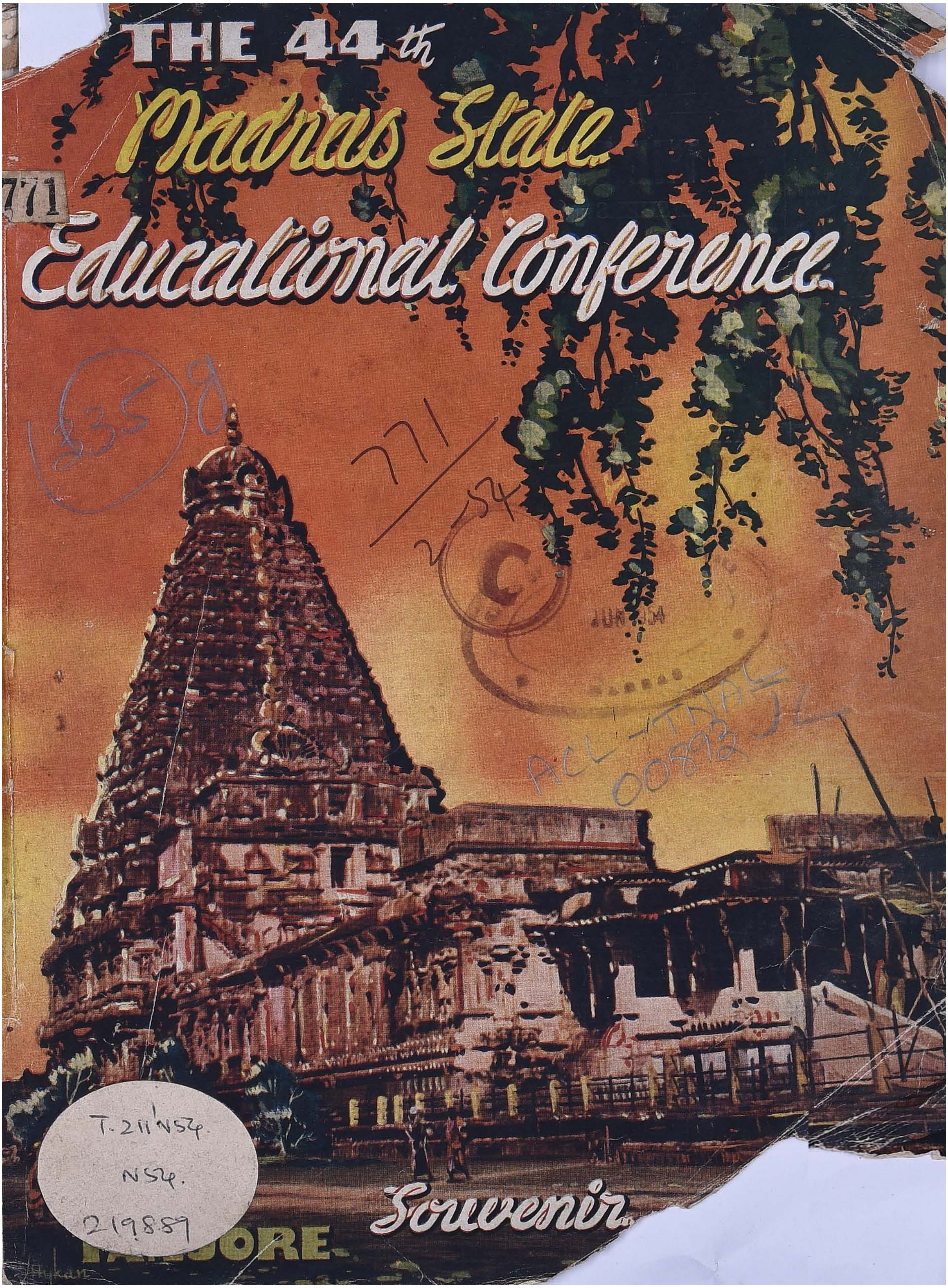

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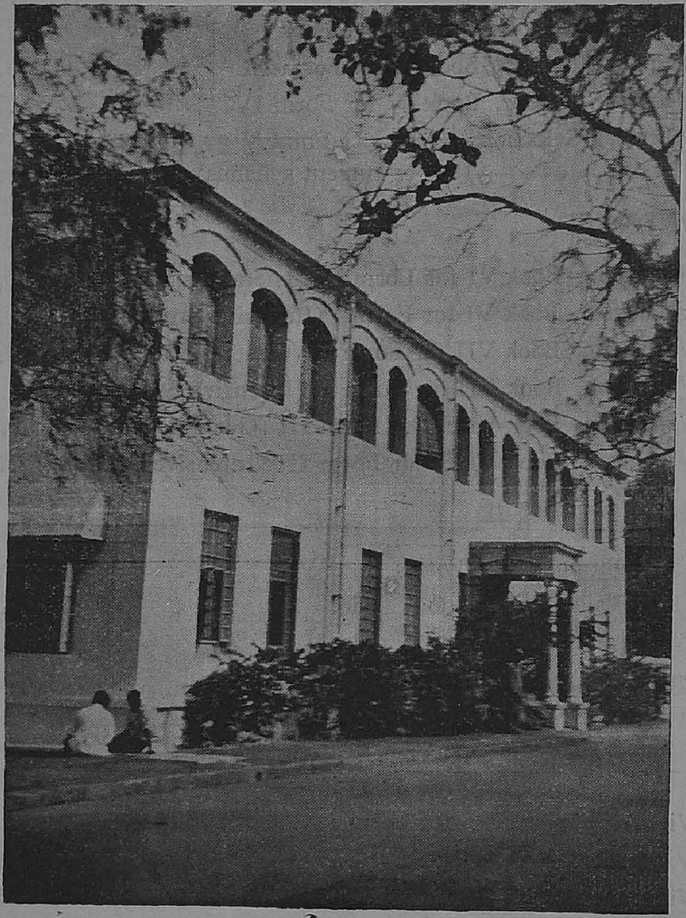

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— டாக்டர் மு. வரதராசனார்.

*　　　*　　　*

★ 'பூஞ்சோலை'யில் பலவித நறுமண மலர்கள் பூத்துக் குலுங்கி இலக்கிய வாடை வீசிக் கொண்டிருப்பதை நுகர்ந்தேன்.

— தொழில் விஞ்ஞானி ஜி. டி. நாயுடு.

பூஞ்சோலை

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வருட சந்தா ரூ. 3.

பூஞ்சோலை. த. பெ. எண். 1803, சென்னை-1.

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எங்கள் இனிய வெளியீடுகள்

★

உயர்நிலை, நடுநிலைப் பள்ளிக்கூடங்களுக்கு

[மாணவர்கள் விரும்பிப் படிக்கும் வகையில் சொல்லழகும் நடையழகும் நிறைந்த உரை நடைப் பாடங்களும், கருத்துக்கினிய கவிதைகளும், கண்ணைக் கவரும் பட விளக்கங்களும், அரிய குறிப்புரைகளும், சிறந்த பயிற்சிகளும் உடையவை. அரசியலாரின் புதிய பாடத் திட்டத்தின் நோக்கம் அறிந்து காலத்துக்கேற்ப அமைக்கப்பெற்றவை.]

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ஆசிரியர் : **ப. முருகன், M.A.**

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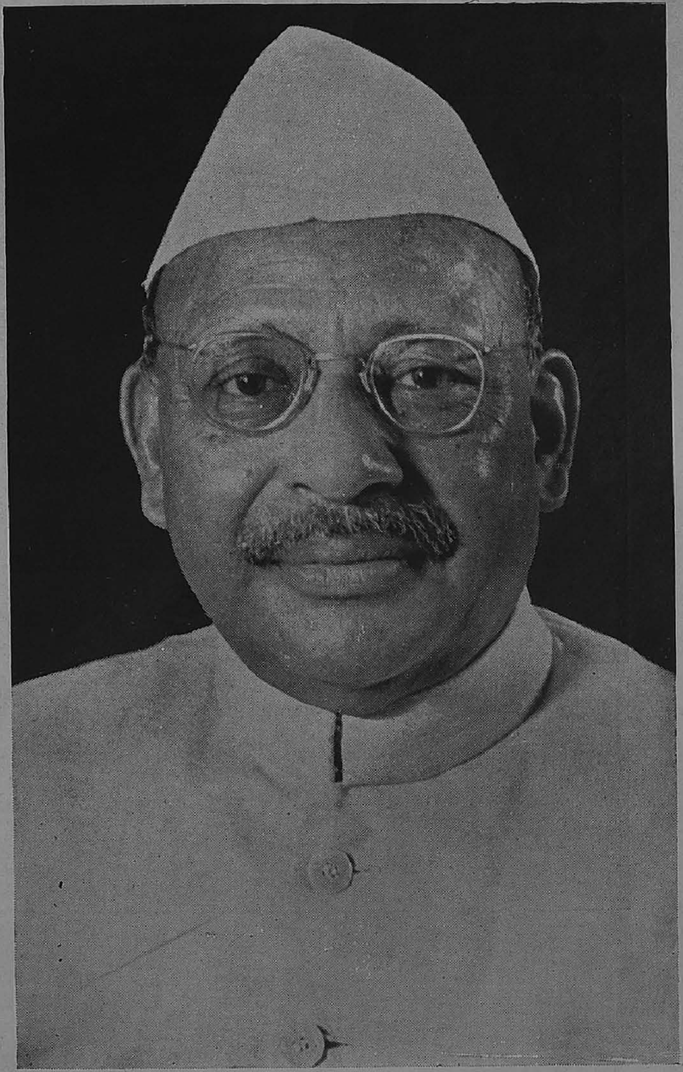
MESSAGES

Vice-President's
Secretariat,
New Delhi.
22nd April 1954.

I am glad to know that you would be bringing out a Souvenir in connection with the 44th Madras State Educational Conference which is to be held on the 26th to 28th May 1954, under the presidentship of Dr. A. Lakshmanaswami Mudaliar. My best wishes for the success of the Conference.

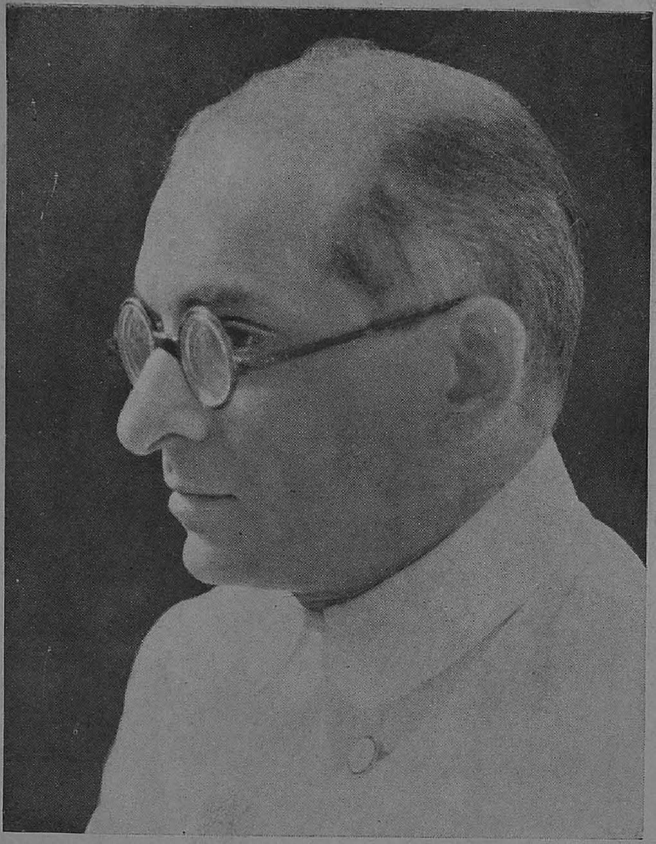
Members of the Working Committee of the Conference.



Raj Bhavan,
Ootacamund, 28-4-54

....best wishes for the success of the 44th Madras State Educational Conference to be held at Tanjore from the 26th to 28th May 1954.

Sri Prakasa



GOVERNOR
UNITED PROVINCES

Governor's Camp,
Uttar Pradesh.

April 30, 1954

....I wish the State Educational Conference success.

Raj Bhavan,
Nagpur.

26th April 1954

I am exceedingly glad to hear that you are organising an Educational Exhibition of a high order and publishing a souvenir along with it. The Tanjore District Teachers' Guild is a famous institution and so is the South India Teachers' Union. That you should be bringing out this Souvenir and conducting this Exhibition on behalf of these institutions assures the public of the success of the schemes. I wish you well.

B. Pattabhi Sitaramayya

Raj Bhavan,
Puri.

6th May 1954

I send my best wishes for the 44th Madras State Educational Conference which is being held this year in the famous and sacred town of Tanjore under the Presidentship of Dr. A. Lakshmanaswami Mudaliar, the distinguished Vice-Chancellor of the University of Madras. I quite well remember that when I visited Tanjore in May 1937 I attended a similar Educational Conference that was held in that place.

Education may be said to be passing through a crisis in our country. There has been naturally some recession of moral considerations in human relations during a generation that has witnessed two devastating wars and apart from this, the stresses and strains of increased commodity prices have latterly accentuated the difficulties of parents, as well as teachers and their employers. Recent months have also thrown up prominently the problems of educational standards and the added urgency of concerting measures to tone up student discipline has made it imperative that we re-catpure something of the old-time excellence of *guru-shishya* relationship and disciplined love of learning which marked educational endeavour in ancient India.

I am sure that these and the other problems like the contents and methods of instruction at all levels, meet for a Welfare State, will be duly discussed in the various sections of the Conference. Several matters have been investigated by the University Commission and more recently by the Secondary Education Commission which has presided over by the savant who is presiding over the Tanjore Conference. The reports of both the Commissions will no doubt receive the attention of the Conference and proper decisions taken on all aspects of educational reform. The educationists assembled at the Conference are best equipped to size up the present situation in a dispassionate manner and I hope that they would give the proper lead to the people and the profession as well as the Government. They should not shrink from doing this duty which they owe to society, particularly at a time when even fads are commended by certain people as nostrum for our ills.

I also hope that the Exhibition organised in connection with the Conference will help to stimulate public interest in matters of educational development and ensure the people's co-operation with the education whose calling is so greatly devoted to the take of equipping the citizen not only to earn a living but to live well.

सत्यमेव जयते

Raj Niwas,
Rewa.
27th April 1954

I have great pleasure in sending my good wishes for the success of the Conference. Educational reconstruction is one of the most urgent, and at the same time, difficult task before the country. I hope the Conference will discuss the issue involved in a dispassionate and far-sighted manner remembering that the real effects of any change will be visible only after many years.

Deputy Minister for Health,

India, New Delhi 12-5-54

I am glad to note that the 44th Madras State Educational Conference is being held in the historic city of Tanjore. We are today faced with great problems, national and social, attainment of economic independence, increase in general prosperity and effective democracy overriding the distinction of caste, creed, rich and poor. To attain these aims quickly and effectively education which is organised efficiently and in the public interest is a powerful weapon.

The teacher takes a unique part to impart such a training to every child and youth to play his or her role in the cooperative endeavour. Teaching is considered as one of the most important services in the country and a nation's greatness depends on the greatness of its intellectuals.

This Conference, I am sure, with its deliberations will work towards the maintenance of professional conduct and good relations between the teacher and the taught without affecting the solidarity and cultural standards.

I fervently hope that something will be done soon to improve the pecuniary conditions of the teachers.

I wish the Conference all success.

Srimathi M. Chandrasekhar

Ministry of Education,
India, New Delhi.

30th April 1954

I am happy to learn that the Madras State Educational Conference is meeting at Tanjore for its 44th Session under the Presidentship of Dr. A. Lakshmanaswamy Mudaliar.

Such conferences are of value as they give an opportunity to educationists to meet and exchange their experiences. There has been a good deal of thought on educational reconstruction in recent years and the time has come to give effect to them on as wide a scale as possible.

Such Conferences help in this object by making ideas more widely known and also bringing out the implications of various proposals through discussion and debate.

Humayun Kabir

सत्यमेव जयते

Ministry of Education,
New Delhi, 3rd May 1954

I am glad to learn that the 44th Session of the Madras State Educational Conference is being held by the end of this month under the distinguished Presidentship of Dr. A. L. Mudaliar. I feel, however, that this cult of calling for ''messages'' from prominent and pseudo-prominent persons is being over-done, because real success is achieved not through formal messages but through hard, earnest and imaginatively inspired work. Madras has had a long tradition of devoted work in the field of education and I venture to hope that, at this critical moment in our history of education, this tradition will be further strengthened and enriched. We have come to a stage when the general principles and ideas that should inspire education at various stages are reasonably clear and we are entering now on what may be called the stage of active implementation. It is precisely for this reason that the importance of teachers working in the field has greatly increased and it depends largely on them, working not merely in groups but also as conscientious and intelligent individuals whether the new and desired pattern of education would come into existence. In Dr. Mudaliar, who has been so intimately connected not only with higher but also with Secondary Education the Conference has a very able guide. I venture to hope that under his guidance the Conference will think out practical ways and means of improving the day-to-day work in the schools of the Madras State.

K. G. Saiyidain

Madras
19-5-1954

.... I wish the conference all good.

Yours sincerely
C Rajagopalachari

Fort St. George,
Madras 19-5-'54

I am glad the Tanjore District Teacher's Guild is holding the 44th Madras State Educational Conference under the auspices of the South India Teachers' Union on the 26th, 27th and 28th of this month. These Conferences serve a very useful purpose in bringing together educationists and in helping to throw fresh light on problems relating to education. Let me offer my best wishes for the success of the conference.

A. B. Shetty

Minister for Labour,
India, New Delhi.

19th May 1954

Thank you for your invitation to attend the 44th Madras State Educational Conference to be presided over by my distinguished friend Dr. A. Lakhmanaswami Mudaliar, Vice-Chancellor of the Madras University. I am sure under his distinguished presidentship the Conference will be a great success.

V. V. Giri

Bishop's House,
Kumbakonam.

I heartily wish this conference all success. At a time when decisions on educational reforms of far reaching consequences are being taken, we are sure the 44th Madras State Educational Conference now being held in Tanjore will render a great service to the cause of true education.

May God bless its efforts and crown it with success.

Peter Francis

Shillong,

24th May 1954

....Nation's progress in right direction depends upon right type of education for coming generation. My best wishes for success of your Conference.

Kumara Krupa,
Bangalore-1.

May 20, 1954

This is the age of Educational Reform. The stage of discussions, reports and recommendations has concluded. Changes in the educational pattern are taking place all over India. Students must be made to fit into the pattern of society harmoniously. Maladjustments and stampeding in a few sectors must be avoided.

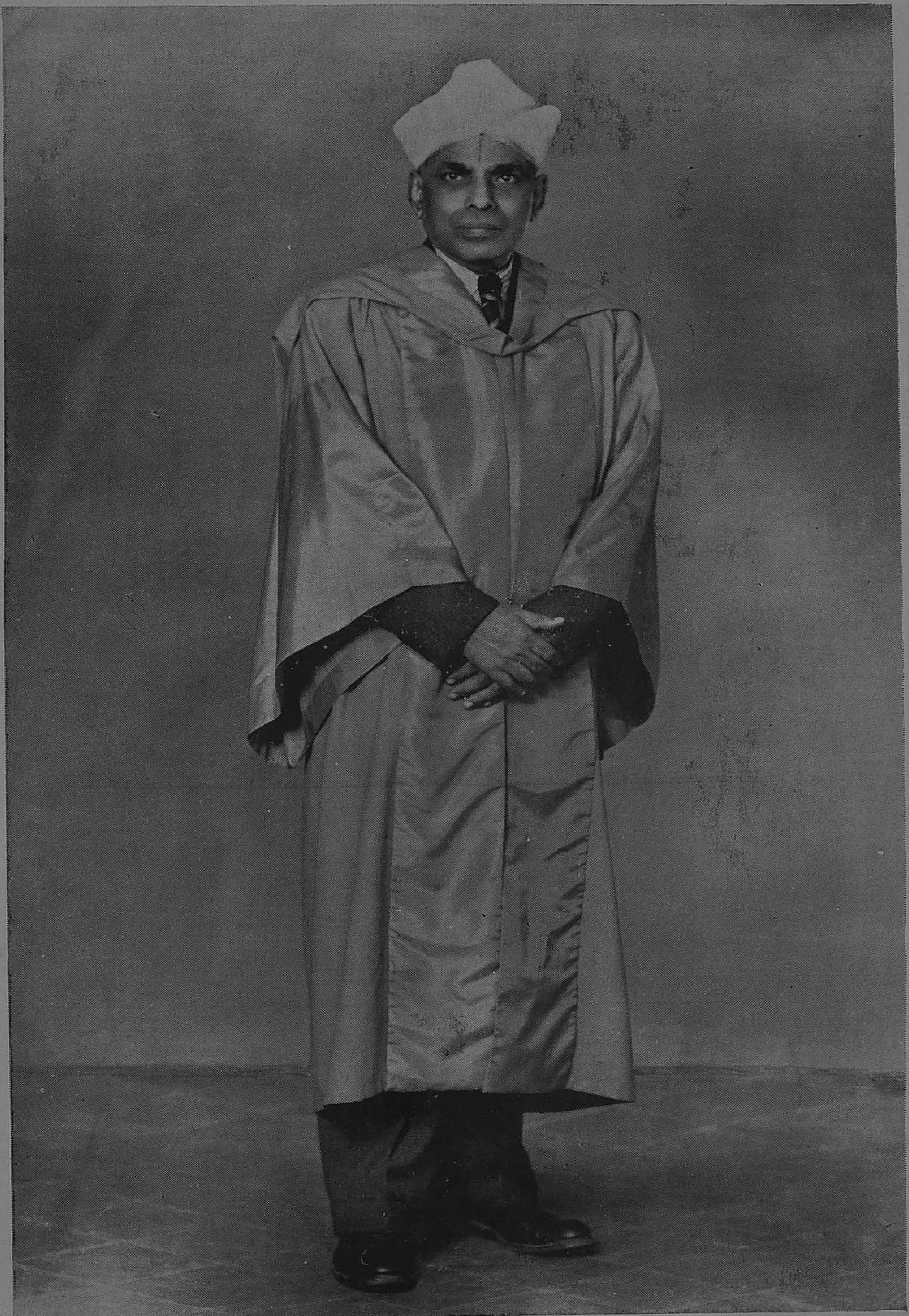
I congratulate the organisers of the 44th Madras State Educational Conference on securing Dr. A. Lakshmanaswamy Mudaliar, the eminent educationist, to preside over the Conference. I wish the Conference all success.

தருமபுரம், மாயூரம் P. O.
5---5---1954.

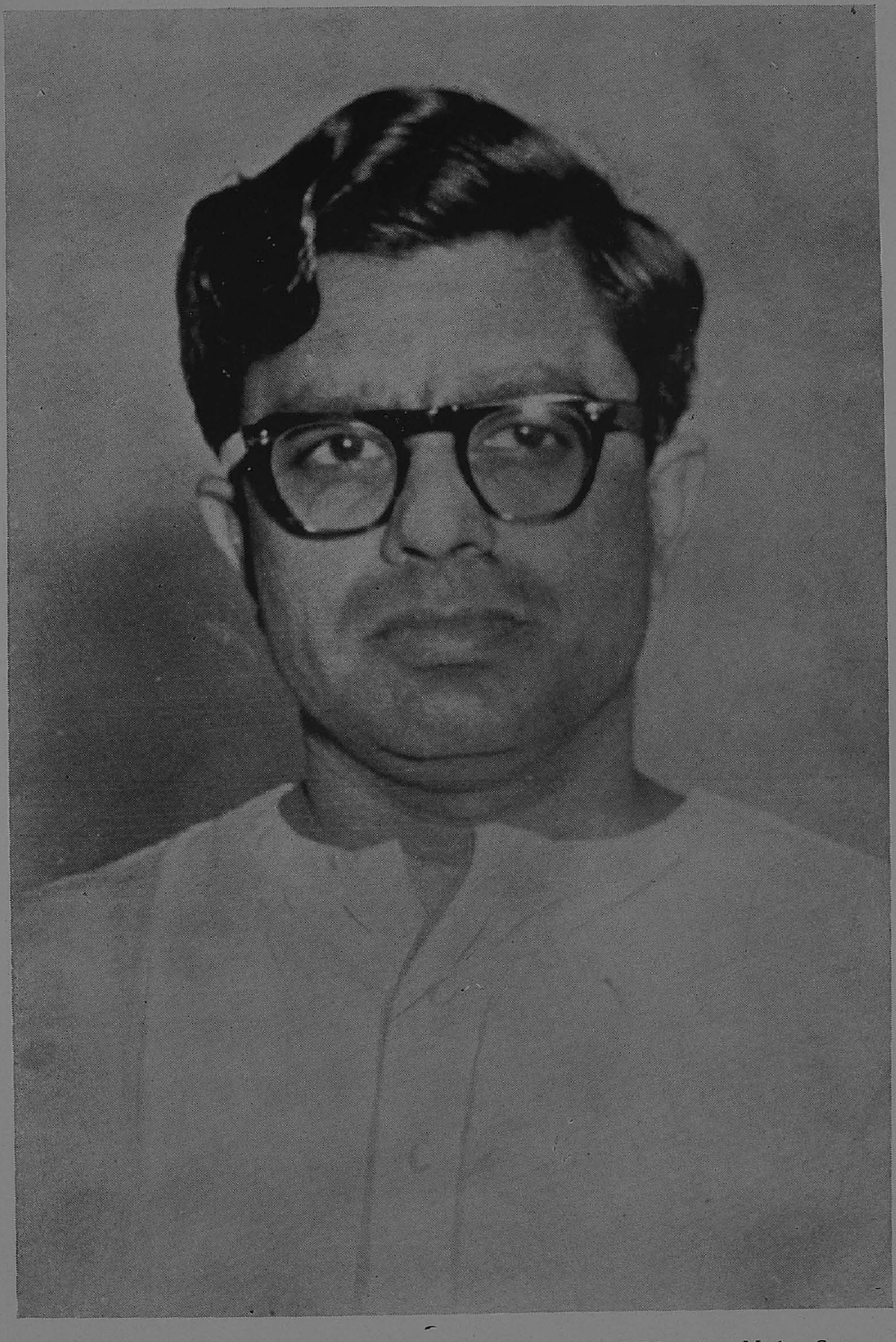
அறமும் தமிழும் செழித்தோங்கும் தஞ்சை மாவட்டத்தில் இம்மாநாடு நடைபெறுவது பெருமைப் படத்தக்கது. நம் தேசத்தின் உதவி ஜனாதிபதியும், உலகப் பேரறிஞருமாகிய டாக்டர் சர். எஸ். இராதாகிருஷ்ணன் அவர்களும், கல்வியின் உயர்வுக்கே நெடுங்காலமாகப் பேருழைப்பளித்து வரும் டாக்டர் சர். ஏ. இலட்சுமணசாமி முதலியார் அவர்களும் கலந்துகொள்வதால் இம்மகாநாடு மிக முக்கியத்வம் வாய்ந்தது என்பது நன்கு விளங்குகின்றது. அவர்கள் கல்வியின் உண்மை நிலையையும், திருந்தியமுறையில் அமைக்கும் வழிகளையும் உணர்த்துவார்கள் என்பது உறுதியாகும்.

ஸ்ரீ சொக்கலிங்கப்பெருமாள் இன்னருளால் மாநாடு இனிது நிறைவுறுக.

ஸ்ரீ சுப்பிரமணிய தேசிக ஞானசம்பந்த பரமாசாரிய சுவாமிகள்,
தருமபுர ஆதீனம்.



Dr. A. Lakshmanaswamy Mudaliar, Vice-chancellor, Madras University
President of the 44th Madras State Educational Conference.



The Hon'ble Sri C. Subrahmanyam, Minister for Finance and Education, Madras State, who inaugurated the Conference.

Sri S. Govindarajulu Naidu,
Director of Public Instruction, Madras,
who opened the Educational Exhibition.

Sri V. S. Thyagaraja Mudaliar M.A., Landlord, Vadapathi Mangalam, Tanjore Dt.
Chairman of the Reception Committee.

PRESIDENTIAL ADDRESS

By Dr. A. Lakshmanaswami Mudaliar

Vice-Chancellor, Madras University

LADIES AND GENTLEMEN,

LET me express my thanks to you for the honour you have done me in asking me to preside for a second time over your provincial education conference. It was my privilege to have attended the conference held nearly a couple of decades ago at Ambasamudram. I had also the privilege of presiding over the All-India Educational Conference held at Travancore and since then I have had many opportunities of contacting members of the teaching profession and officers of your association. It is on account of this factor that I ventured to accept your kind invitation on this occasion.

The problems of education in our country today are so many and varied. They are so vast in their scope and so complicated in their many-sided nature, that it is perhaps not surprising that today one finds many, anxious and eager to throw out solutions and remedies of a nature which may not always be sound or practical. Compared with the situation that existed half a century ago, whether in this country or in any other country of the world, one has to realize that today education is a problem facing the masses of the country. No longer is it possible to think of it as the privilege of the few. It necessarily follows that a problem of this nature requires a different solution to the one that may have been thought of at an earlier period when it was just a question of training a few. It has also to be realized that this very problem of mass education implies the training in the field of higher education of an appreciable number whose duty it would be to make it possible to spread education among the masses. The intimate connection therefore, between what may be called secondary education or the education of the masses with the problems of higher education cannot be ignored.

It is now accepted generally that every citizen is entitled to education up to a certain age period and that such education should enable him to reach a standard which will fit him ultimately to play his role as a citizen ; in case he has the necessary aptitude and the wherewithal for higher education he should be in a position to pursue such a course. But the problem does not end here. Education is not only to benefit individuals, but what is far more important to remember, it should serve the needs of the country ; if these factors are taken into consideration, it will be obvious that education must be so diversified that it will not only suit the aptitude and tastes of the masses, but should also serve the needs of the country concerned, giving to the country those diversified talents that will be conducive to its economic, scientific, technical and cultural progress. Thus, it follows in any scheme of education, these different needs must be borne in mind.

It has now been recognised that the ultimate aim, should be to afford facilities to the children of the state to be trained to an age period where they could be so educated as to enable them to pursue further training in diverse fields suited to them. Our constitution has fixed this age at 14 for the present ; other countries have extended this age period to 15 or 16 and have also provided for further training up to the age of 18. The problems of secondary education therefore, have to be viewed from this angle. While it is the privilege of every individual to have such opportunities and the duty of the state to provide such facilities, it is obvious that no single type of education can meet the requirements of all the pupils at this age period, nor is it

nonce, are in authority there should be no hesitation on their part to give expression to their views frankly and modestly without getting themselves involved in polimical controversies which generate more heat than light. Those who advocate a long term plan as regards the adoption of the regional language as medium for all grades of education are atleast as patriotic as those who have no doubt about the feasibility of their own pet views and regard all others as past redemption. Little do such protagonists realise that changes in educational policy, unless well conceived and adopted after taking a long range view of things, will do irreparable harm to a whole generation of pupils who unfortunately at that tender age, have no option of their own.

Considerable discussion has centred round the recent reports of Commissions constituted by the Centre. It is good to realise that the reports of these Commissions have stimulated greater interest in educational circles and to the public at large to consider how best the problems that face the country should be tackled. There is always a conflict between quality and quantity in the sphere of education, as in every other sphere. It would appear to many that with the problems with which the country is faced, the rapid increase in the number of those who are given some type of education is far more important and, to that extent, occasionally a sacrifice of quality may have to be accepted. It is perfectly true that, under the Constitution, every citizen is guaranteed the right of free and compulsory education up to a certain age and that this right should be within the reach of every citizen within a particular period. At the same time, it has to be emphasised that this right would mean very little indeed unless steps are taken simultaneously to see that the minimum degree of efficiency is preserved in the process of educating large numbers of people. Primary education, if it is to serve its purpose and make the people literate for life, must be given its proper place in any system of education. It is unfortunate that there is an impression in some circles that it is enough if a certain degree of elementary knowledge is attained by these pupils in the 3 r's and that therefore anybody who is practically literate is qualified to teach the young children. Nothing is more difficult than the proper training of these young boys. To understand the child psychology, to wean the child from any unfortunate trends, to put before it those great ideals which will take root in its heart, to bring up the child in such a way that it will imbibe almost unconsciously the qualities which, at a later stage, will blossom forth and make the young lad worthy of being a citizen of the country. These are not small details which can be attended to by anyone, whatever his competence. The unfortunate fact is that little or no attention is paid at present to recruit teachers who will have all the attributes necessary for this great task. A primary school teacher, more than any one else, is responsible to guide the child at a very impressionable period of its life and he can make or mar the future of the young lads committed to his care. However much practical considerations may weigh against any possible improvements in this direction, one cannot but emphasise again and again that the teachers of the primary schools must be persons with imagination, tact, sympathy and love for children and at the same time, well-versed in the literature which will enable them to enthuse the students.

I have always felt that by far the most important factor to reckon with is the teaching profession. Not infrequently, encomiums are being paid to the teaching profession but, unfortunately, such encomiums do not lead to any tangible results either to draw into the teaching profession the most suitable and the most devoted or to retain in the teaching profession men of outstanding merit, ability, character of genuine interest in the profession. Speaking at the 31st Provincial Conference at Ambasamudram, I suggested that a Charter of Rights and Privileges should be obtained for the teaching profession in this country. I stated then :

"The trend of recent events and the experience of the last twenty years make it clear to me that the teaching profession is entitled to claim at the hands of the authorities

a charter of rights and privileges so that individual or group victimisation may not be possible in future. The teaching profession is well within its rights in stressing the need for :

(i) security of tenure,

(ii) a living wage,

(iii) freedom from middlesome interference, and

(iv) an appellate authority to which all appeal will lie in all cases of victimisation or severe punishment inflicted on any teacher".

Looking back to that year almost ten years ago, I cannot but express the view that to-day, the need for a charter of the nature suggested is even greater and more pressing.

There is no use mincing matters. It may be that here and there, there are members of the teaching profession who have not come up to the ideal or even to the minimum requirements of that profession. That does not however justify any sweeping condemnation of the profession nor any stringent rules to regulate their conduct. If there is one profession more than another where a certain amount of freedom should be given so as to bring out the best in the teacher in the interests of the pupils committed to his care, it is the teaching profession. I must confess that the detailed routine that a teacher has to submit himself to, the meticulous care with which timetables are drawn up, the amount of restriction that is imposed upon him in preparing his pupil according to his concept : these are not likely to be conducive to any great enthusiasm for the teacher to do his best nor do I feel happy that every teacher should have to be guided in regard to the choice of books as well as the manner in which the subject is to be taught from the first to the highest form. Things were different fifty years ago. I do not forget the fact that then, the numbers were limited and the entry to the teaching profession was considered a privilege to the very cream of graduates and particularly those who felt attracted to that profession. But whatever may be the defects, whatever may be the pitfalls, I do feel that a change is necessary in the whole outlook of the teaching profession and of those who are responsible for directing the profession.

And here let me emphasise the role that the Headmaster of a school can play and ought to play. The reputation of a school very often depends upon the reputation that the Headmaster builds up for himself and his team. A Head-master who realises his responsibilities will be the first one to realise also the difficulties in the way of the teachers and would, far from being aloof or tyrannical, conduct himself in such a way that he will be 'friend, philosopher and guide' of the teaching profession in the school and at the same time be such a moral force for good that all who come into touch with him will realise the ideals that he has set before him. The noblest members of the teaching profession, held in veneration in many countries, have been Head-masters who have achieved outstanding success, and have set a fine example, we owe a debt of gratitude to them and the name of Dr. Arnold shines forth as a model of its kind.

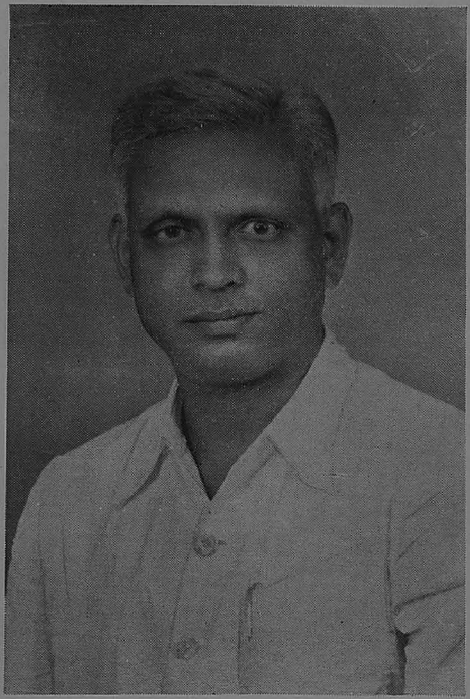
I hold to the view that a properly conducted school should be a great attraction to the pupils in the schools not merely in the class room but in those extra-curricular activities which can bring the pupil and the teacher nearer as well as cement a bond of friendship between different pupils and in this he's the true strength of the school lies. How does it happen that in certain of the schools, particularly girls' schools, there is a far greater tendency for the girls to be attached to the schools and to the teachers thereof and to consider it a great happiness to

EDITORIAL

We have brought out this Souvenir to commemorate the holding of the 44th Madras State Educational Conference in Tanjore, and in consonance with that aim we have included herein many articles, having a bearing on the cultural heritage of this place and reflecting its glorious past. We intend also that this Souvenir shall serve us as a means to acknowledge with appreciation and thankfulness the generous contributions made by the Public and the teachers of this district towards the organisation of this conference. We offer our grateful thanks to all those who have sent us Greetings and Good Wishes, and we wish to express our sense of deep obligation to our President Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor, Madras University who has so kindly sent his brilliant Address in time from Paris in spite of his multifarious duties. We are deeply obliged to those gentlemen who have very readily contributed articles for printing in the Souvenir. Our thanks are also due to the business concerns which have supported this enterprise by means of their advertisements. In conclusion we wish to say how very mindful we are of the cooperation and courtesy extended to us by the proprietors of the M. K. Press, Tanjore who have been responsible for the printing and get up of this Souvenir.

A. Paul

On behalf of the Reception Committee.



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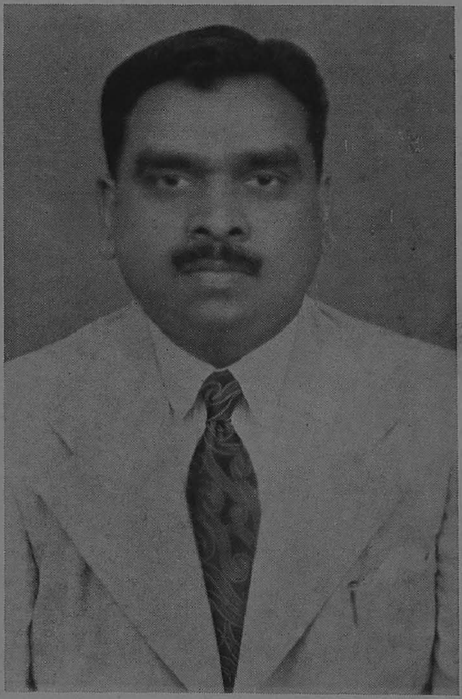

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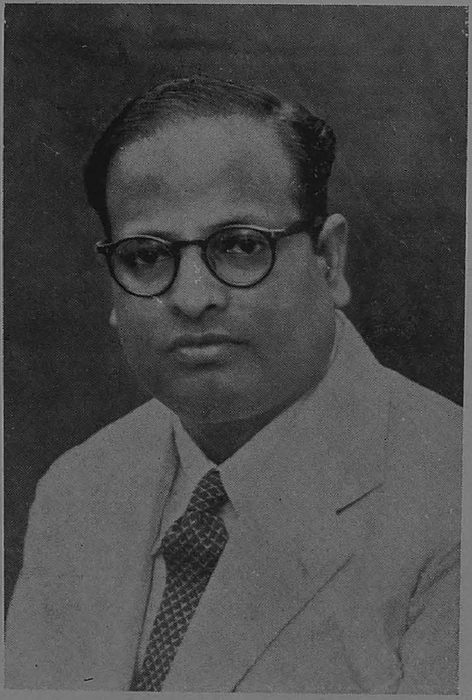

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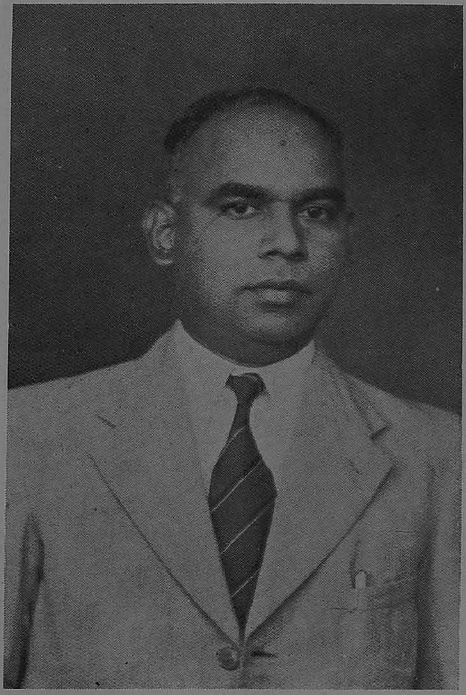

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Left: Sri N. S. Arunachala Mudaliar
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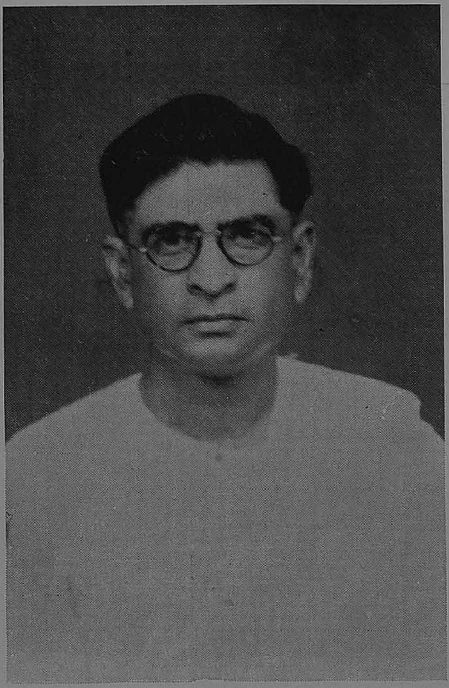
A marble tablet by Flexman in the Fort Church, Tanjore representing the death bed of Schwartz. Standing behind him are Raja Sarfoji and two ministers of the Rajah—*Sekhar, Artist*.



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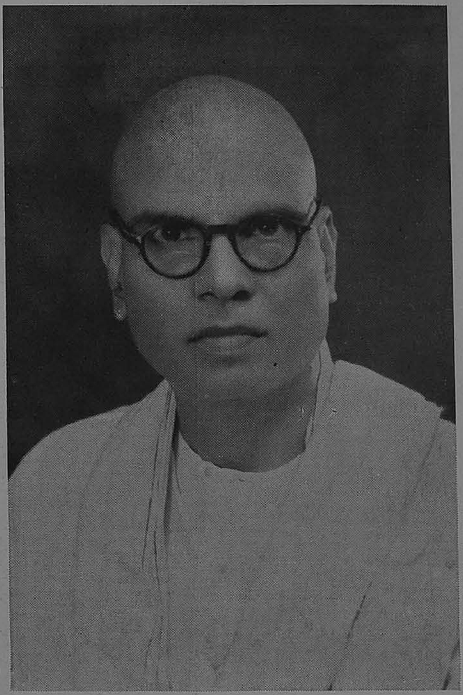

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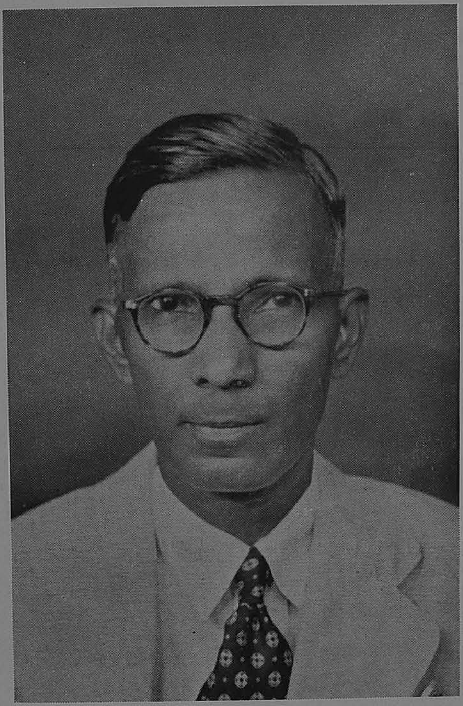

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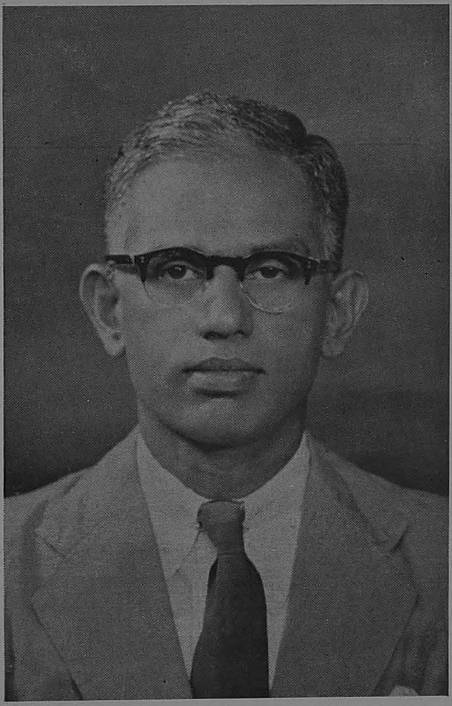

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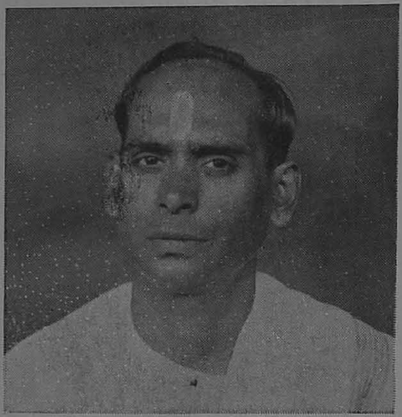

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S. No.	Total No.		Name	School
1		*	Sri J. G. Koil Pillai	St. Peters High School, Tanjore
2		*	,, A. Paul	,,
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4		*	,, S. R. Pandian	,,
5			,, C. A. C. Selvanayagam	,,
6		*	,, D. Relton	,,
7		*	,, G. Sankaran	,,
8			,, N. Albert	,,
9		*	,, P. R. Subramanian	,,
10		*	,, T. P. Balraj	,,
11		*	,, S. Rajagopalan	,,
12		*	,, V. Baval Rajaram	,,
13		*	,, S. Devadoss	,,
14			,, M. Subramanian	,,
15		*	,, P. E. Vedanayagam	,,
16		*	,, T. K. Sundaram Iyer (Senior)	,,
17		*	,, T. K. Sundaram Iyer (Junior)	,,
18		*	,, A. David	,,
19		*	,, R. Srinivasan	,,
20		*	,, S. Chidambaram	,,
21		*	,, S. Rengaswamy	,,
22		*	,, I. Thangaswamy	,,
23		*	Vidwan M. Ramanathan	,,
24		*	Sri T. Balasubramanian	,,
25		*	,, S. Natesan	,,
26		*	,, R. Narayanaswamy	,,
27		*	Pandit M. Balasubramanian	,,
28		*	Sri B. Jacob	,,
29		*	,, N. R. Desikar	,,
30		*	,, A. Thangaraj	,,
31		*	,, A. B. Daniel	,,
32		*	,, M. S. Selvaraj	,,
33		*	,, G. Deva Irakkam	,,
34		*	,, S. Ponnuswamy Iyer	,,
35		*	,, G. P. Dhanaraj	,,
36		*	,, S. Narayanaswamy	,,
37		*	,, E. A. Chelladurai	,,
38		*	,, B. Sivagnanam	,,
39		*	,, S. Jayaraman	,,
40		*	,, A. Daniel	,,
41		*	,, K. Frederick	,,
42		*	,, A. John Jayapal	,,
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45		*	,, T. M. Syed Fahrulla Saheb	,,
46		*	,, D. J. Augustine	,,
47		*	,, T. K. Ramamurthi	,,
48		*	,, D. D. Cyril	,,
1		*	Sri S. Joseph	St. Peter's Middle School, Tanjore
2		*	,, G. Balasundaram	,,
3		*	,, V. S. Vedanayagam	,,
4		*	,, A. N. Henry Samuel	,,

* Delegates

S. No.	Total No.	Name	School
5		* Sri I. D. Ignatius	St. Peter's Middle School, Tanjore
6		* ,, Sam. D. Findlay	,,
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8		* ,, J. A. Das	,,
9		,, T. K. Kothandaraman	,,
10		* ,, D. Devaraj	,,
11		* ,, S. K. Subbian	,,
12		* ,, D. J. Frederick	,,
13		* ,, J. G. Israel	,,
14		* ,, John Jayaraj	,,
15		* ,, P. Raghavan	,,
16		* ,, R. T. Tirunavukarasu	,,
17		* ,, K. S. Lakshman	,,
18		* ,, S. Koil Pillai	,,
19		* ,, S. Pandurenga Rao	,,
1		* Sri Sarangapani Naidu V.	Kalyanasundaram High School, Tanjore
2		* ,, Balakrishnan K.	
3		* ,, Lakshmanan V.	
4		* ,, Veluswamy V.	,,
5		* ,, Srinivasan S.	,,
6		* ,, Ramanathan D.	,,
7		* ,, Ramanathan K.	,,
8		* ,, Ananthachari T. S.	,,
9		* ,, Sundaram V.	,,
10		* ,, Sivakumaran N.	,,
11		* ,, Jayaraman A. S.	,,
12		* Miss Lakshmi Devi K.	,,
13		* ,, Prabhavathy V. P.	,,
14		* Sri Srinivasan N.	,,
15		* ,, Raghavan M. S.	,,
16		* ,, Chandran S. R.	,,
17		* Mrs. Chandran S. R.	,,
18		* Sri Kasturirengan N.	,,
19		* Miss Yasodha D.	,,
20		* Sri Madhava Rao G.	,,
21		* Miss Sarojini N.	,,
22		* Sri Athmaram Rao M.	,,
23		* ,, Ramasesha Sastri M.	,,
24		* ,, Subramania Iyer R. V.	,,
25		* ,, Rajarama Iyer S.	,,
26		* ,, Seshadri Sarma V.	,,
27		* ,, Akshayam V.	,,
28		* ,, Subbaraya Bhat T. K.	,,
29		* ,, Lakshmanan R.	,,
30		* ,, Alagiamanavalan K. A.	,,
31		* ,, Srinivasan M.	,,
32		* ,, Muthusubramania Iyer T. V.	,,
33		* ,, Srinivasa Iyer S.	,,
34		* ,, Chandrasekharan T. S.	,,
35		* ,, Nataraja Iyer P. R.	,,
36		* ,, Narayanaswamy V.	,,
37		* Miss Victoria Chelliah	,,
38		* Sri Swayambhu A.	,,
39		* ,, Ramachandran K. S.	,,
40		* Mrs. Rajammal R.	,,
41		* Miss Ratna Bai A.	,,

* Delegates

S. No.	Total No.	Name	School
42		* Mrs. Dhanalakshmi	Kalyanasundaram High School, Tanjore
43		* ,, Leela Williams	
44		* Miss Bhagirathi A. T.	,,
45		* ,, Valli M.	,,
46		* Sri Padmanabha Sarma P. M.	,,
47		* ,, Chinnayyan	,,
48		* ,, Natesa Sarma K. N.	,,
49		* ,, Sivaraman R. G.	,,
50		* ,, Vadivelan A.	,,
51		* Miss Vasantha R.	,,
52		* Sri Balaguru Nattar	,,
53		* Mrs. Helen Rose D.	,,
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55		* ,, Veloo Rajalear G.	,,
56		* ,, Jayaraman K.	,,
57		* ,, Krishnamurti Iyer S.	,,
1		* Sri Panchapagesa Iyer A.	Viraraghava High School, Tanjore
2		* ,, Rajagopalan S.	,,
3		* ,, Kuppuswamy Iyengar V. N.	,,
4		* ,, Srinivasa Iyengar K. R.	,,
5		* ,, Desika Iyengar A.	,,
6		* ,, Malayappan P. R.	,,
7		* ,, Lakshminarasimhan S.	,,
8		* ,, Venkataraman P.	,,
9		* ,, Subramania Iyer K. S.	,,
10		* ,, Ramamurthi P.	,,
11		* ,, Rajappa N.	,,
12		* ,, Radhakrishnan V.	,,
13		* ,, Narayanan R.	,,
14		* ,, Krishnaswami Iyengar T.	,,
15		* ,, Santhanam Iyengar G.	,,
16		* ,, Nataraja Iyer M. A.	,,
17		* ,, Gopala Rao T. R.	,,
18		* ,, Ramachandra Iyer V.	,,
19		* ,, Ramasesha Iyer R.	,,
20		* ,, Sivarama Iyer K.	,,
21		* ,, Swaminatha Iyer T. V.	,,
22		* ,, Subramania Iyer V.	,,
23		* ,, Rama Rao R.	,,
24		* ,, Balakrishnan N.	,,
25		* ,, Narasimhan G.	,,
26		* ,, Ekambara Nattar R.	,,
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28		* ,, Vanchilingam K.	,,
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30		* ,, Mahalinga Sarma P.	,,
31		* ,, Ramaswami T. K.	,,
32		* ,, Ramachandra Rao T. N.	,,
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34		* Mrs. Rajam Victoria	,,
35		* Miss. Gnana Diravyam	,,
1		* Rev. Fr. Victor Fernandez A.	St. Antony's High School, Tanjore
2		* Sri Ramaswamy Iyer R.	,,
3		* ,, Antonisamy Pillai A.	,,

* Delegates

S. No.	Total No.	Name	School
4		* Sri Antonisami Pillai T. A.	St. Antony's High School, Tanjore
5		* ,, Subramaniam M.	,,
6		* ,, Ernest R. J.	,,
7		* ,, Naganatha Iyer K.	,,
8		* ,, Srinivasa Iyer V.	,,
9		* ,, Gnanaprakasam D.	,,
10		* ,, Victor D.	,,
11		* ,, Muthuswamy V.	,,
12		* ,, Vaidyanathaswamy A. J.	,,
13		* ,, Chinnappan D.	,,
14		* ,, Michael M.	,,
15		* ,, Mariasusai R.	,,
16		* ,, Savarinathan V. A.	,,
17		* ,, Muthukumaran S.	,,
18		* ,, Rajendran B.	,,
19		* ,, Srinivasan C.	,,
20		* ,, Jos. Chinnasamy P.	,,
21		* ,, Sundarraj D.	,,
22		* ,, Schwartz Antony M.	,,
23		* ,, Irudayasamy A.	,,
24		* ,, Sebastian C.	,,
25		* ,, Krishnamurthi K.	,,

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3		* ,, Subramanian T. K.	,,
4		* Miss. David H.	,,
5		* ,, Vedhanayagam N.	,,
6		* Mrs. Williams M.	,,
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8		* ,, Mr. Nattarsingam V.	,,
9		Miss. Philip S.	,,
10		* ,, Vethanayagam S.	,,
11		* ,, Ignatius J.	,,
12		* ,, Cornelius G.	,,
13		* ,, Anugraham	,,
14		* ,, Daniel L.	,,
15		,, Rajendran S.	,,
16		Mrs. Kolandaivelu Sholagar S.	,,
17		* Miss. Selvanathan T.	,,
18		Mrs. Samuel N.	,,
19		Miss. Ponnuswami J.	,,
20		* Mrs. Roberts. C.	,,
21		* Miss. John K.	,,
22		* ,, Solomon C.	,,

S. No.	Total No.	Name	School
1		Miss Muthaiah L.	Sacred Heart Girl's High School, Tanjore
2		,, Satagopan S.	
3		,, Annal A.	,,
4		,, Pushpam	,,
5		,, Anna Mary	,,
6		,, Pattu S.	,,
7		,, Leela S.	,,
8		Mrs. Danalakshmi Anantharaman	,,

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S. No.	Total No.	Name	School
1		Sri Balasubramaniam N.	Kalyanasundaram Ele. School, Tanjore
2		,, Panchapikesan G.	
3		,, Sivaramakrishnan K. S.	,,
4		Miss. Krishnammal K.	,,
5		Sri Balakrishna Iyer M. V.	,,
6		Mrs. Mary D.	,,
7		Sri Palaniapillai R.	,,
8		,, Natarajan J.	,,
9		Miss. Beatriceselvan M.	,,
10		Sri Ramadorai G.	,,
11		Miss. Florence T.	,,
12		Mrs. Rajalakshmi C.	,,
13		Miss. Ramani S.	,,
14		,, Lalitha K.	,,
15		Sri Bhavanisankar Rao T. K.	,,
1		* Sri Subbaraman P.	Board High School, Ammapet
2		,, Ganesan P. C.	,,
3		,, Ramaswamy K. S.	,,
4		* ,, Packiaswamy M.	,,
5		,, Rajagopala Sarma A.	,,
6		,, Ponnuswamy K.	,,
7		,, Vaidyanatha Iyer P.	,,
8		,, Edwardraj V.	,,
9		,, Anandaramaswamy R.	,,
10		,, Nataraja A. S.	,,
11		,, Ramachandran M.	,,
12		,, Srinivasagopalan R.	,,
13		,, Panchapagesa Iyer T. S.	,,
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19		,, Srinivasan A.	,,
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23		,, Padmanaban N. S.	,,
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26		,, Loordaswamy P.	,,
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3		,, Kalyanasundaram S.	,,
4		,, Panchapagesa Iyer R.	,,
5		,, Rengaswamy K.	,,
6		,, Ramaswamy A.	,,
7		,, Balasubramanian N. M.	,,
8		,, Bhuvarahamurthi Rao R.	,,
9		,, Renganathan S.	,,
10		,, Sankaralingam S.	,,

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12			„ Devanathachari P. S.		
13			„ Venkataraman A. V.		„
14			„ Ramakrishnan R.		„
15			„ Ramalinga Naidu S.		„
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2			„ Subramania Ayyar N.		„
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4			„ Rengarajan A.		„
5		*	„ Rengaswamy Naidu K.		„
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17			„ Vaidyanatha Sarma K. A.		„
18			„ Kuppuswamy V.		„
19			„ Rajagopalan P. R.		„
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4		*	„ Viswanathan A.		„
5		*	„ Veeraraghavan S.		„
6		*	„ Subramanian R.		„
7			„ Venkataraman G. S.		„
8		*	„ Venkataraman T. K.		„
9			„ Kunchithapatham Iyer K.		„
10		*	„ Ramanathan A.		„
11		*	„ Subramanian K.		„
12		*	„ Purushothaman R.		„
13			„ Subramanian A. R.		„
14			„ Ramaswami Iyer S.		„
15			„ Subbarama Iyer R.		„
16		*	„ Ramamurthi R. S.		„
17			„ Seshadri S.		„
18			„ Jayaraman V.		„
19			„ Krishnamachari T. S.		„
20		*	„ Rajagopalan S. V.		„
21		*	„ Veerayya T.		„
22			„ Ramachandran K.		„
23		*	„ Balakrishna Sastri S. V.		„
24		*	„ Subramanian A. R.		„
25			„ Subramanian K. N.		„
26			„ Sundaramurthi S.		„
27			„ Dharmarajan K.		„
28			„ Nagarajan G.		„
29			„ Subramania Rao T. V.		„
30			„ Ganesan S.		„

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S. No.	Total No.		Name		School
1		*	,, Rajagopala Iyengar A.	H.M.	Banadurai High School, Kumbakonam
2		*	,, Parthasarathy Iyengar C. M.		
3		*	,, Sethurama Iyer R.		,,
4		*	,, Krishnamoorthi Iyer K. G.		,,
5		*	,, Balakrishna Iyer R.		,,
6		*	,, Subramania Iyer K. R.		,,
7		*	,, Subramania Iyer K.		,,
8			Srimathi Meenakshi K.		,,
9			Sri Venkatrama Iyer V. S.		,,
10			,, Parthasarathy Iyengar T. G.		,,
11		*	,, Nataraja Iyer V.		,,
12		*	,, Padmanabha Iyengar R.		,,
13			,, Renganatha Iyengar T.		,,
14		*	,, Renganatha Iyengar S.		,,
15		*	,, Rajagopala Iyer K. S.		,,
16			,, Gopala Iyer K.		,,
17			,, Srinivasaraghava Iyengar K.		,,
18			Srimathi Thulasi Bai R.		,,
19			,, Meenakshi V.		,,
20		*	Sri Srinivasa Sarma K.		,,
21		*	,, Narasimhalu Naidu R.		,,
22		*	,, Swaminath M.		,,
23			,, Balasundaram M.		,,
24			,, Kannuswamy Pillai K. S.		,,
1			Rev. Fr. Gnaninathan P.	H.M.	Little Flower High School, Kumbakonam
2			Sri Henry Scott Devanesan		
3			,, Appannachar R.		,,
4			,, Mahalinga Iyer S.		,,
5			,, Lakshminarasimhan A.		,,
6			,, Venkataraman S.		,,
7			,, Balakrishnan P. C.		,,
8			,, Thirunavukkarasu P.		,,
9			,, D'Swamy T. F.		,,
10			,, Rengachariar N. S.		,,
11			,, Rajam V.		,,
12			,, Narasinga Rao R.		,,
13			,, Michaelswami K.		,,
14			,, Chinnaswami R.		,,
15			,, Krishnamurthi A. N.		,,
16			,, Srinivasa Iyer S.		,,
17			,, Veeraswamy Iyer N.		,,
18			,, Doraisingam R.		,,
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* Delegates

S. No.	Total No.	Name		School
1		Sri Sundaresan Chettiar S.	H.M.	Municipal High School, Kumbakonam
2		,, Ganapathy Desikar C.		
3		,, Bhuvarahamoorthi Rao S.		,,
4		,, Subramania Sastrigal S.		,,
5		,, Shanmukham Pillai N.		,,
1		Sri Swaminatha Iyer T. V.	H.M.	Native High School, Kumbakonam
2		,, Pichumani V.		,,
1		Miss. Catherine Ayyasamy	H.M.	St. Josph's Girl's High School, Kumbakonam
2		,, Anne Antony		
3		,, Mary P. Ignatius		,,
4		Mrs. Joy Daisy		,,
5		,, Ananthalakshmi		,,
6		Miss. K. Komala Valli		,,
7		,, V. P. Seethalakshmi		,,
8		,, Swgandi Devasundaram		,,
9		,, R. Padma		,,
10		,, D. Philomena		,,
11		,, M. Jagatham		,,
12		,, E. Bhargavi Kutty		,,
13		,, L. Nachiar		,,
14		,, M. Kalpaham		,,
1		Sri Gopala Iyer V.	H.M.	Town High School, Kumbakonam
2		,, Venkatarama Iyer K. S.		,,
3		,, Rajagopala Iyer K. V.		,,
4		,, Jagannatha Iyengar		,,
5		,, Narayanaswamy Iyer S.		,,
6		,, Viswanatha Iyer S.		,,
7		,, Sankaranarayana Iyer K.		,,
8		,, Ramamurthi Iyer S.		,,
9		,, Vijayagopalan N.		,,
10		Srimathi Mangalam K. G.		,,
11		Sri Gopalan V.		,,
12		,, Rajagopala Ayengar V.		,,
13		,, Govindarajulu Chettiar M.		,,
14		,, Thambuswamy Chettiar S.		,,
15		,, Venkataramana Rao K.		,,
16		,, Krishnamachariar S.		,,
17		,, Jayaraman M.		,,
18		,, Natesa Sarma R.		,,
19		,, Suryanarayana Sarma S.		,,
20		,, Kandaswamy M.		,,
21		,, Parasuraman E.		,,
22		,, Padmanabha Rao V.		,,
23		,, Manikka Nainar D.		,,
1		* Sri Desika Iyengar		Board High School, Manalmedu
2		,, P. A. Shanmughasundaram		,,
3		* ,, M. V. Subramanian		,,
4		,, N. Rengarajan		,,
5		,, S. Rajagopalan		,,
6		,, T. K. Balasubramanian		,,
7		,, S. R. Shanmughasundaram		,,
8		* ,, M. Masilamani		,,

* Delegates

S. No.	Total No.	Name	School
9		Sri D. Venugopalan	Board High School, Manalmedu
10		,, S. Arumukham	,,
11		,, S. Thiruvengadathan	,,
12		,, S. Sivapragasam Pillai	,,
13		* ,, C. S. Ramaian	,,
14		,, R. Vijayaraghavan	,,
15		,, V. Sundaresan	,,
16		,, K. N. Venkatachalam	,,
17		,, K. Murugiah Pillai	,,
18		,, D. Shanmugham	,,
19		* ,, R. Kuppanna Rao	,,
20		,, N. Rama Rao	,,
21		,, C. Pasupathy	,,
22		,, M. Kunchithapatham	,,
1		* Sri Amaladasan J.	Findlay High School, Mannargudy
2		* ,, Samuel M. G.	,,
3		,, Muthiah W. D.	,,
4		* ,, Krishnaswamy S.	,,
5		* ,, Mahalinga Sastri B.	,,
6		* ,, Shanmughasundaram A.	,,
7		* ,, Sivapunniam A.	,,
8		* ,, Chelliah J.	,,
9		* ,, Charles J. D.	,,
10		* ,, Parthasarathy S.	,,
11		* ,, Bhakthavathsalam R.	,,
12		* ,, Daniel G. A.	,,
1		* Sri Seshagiri Iyer S.	Municipal High School, Mayuram
2		* ,, Krishna Iyer V.	,,
3		* ,, Narayanaswami Iyer S.	,,
4		* ,, Krishna Rao R.	,,
5		* ,, Mahadeva Iyer R.	,,
6		* ,, Rengasami Thevar T. V.	,,
7		* ,, Swaminatha Iyer T. G.	,,
8		* ,, Rajagopal Iyer P.	,,
9		* ,, Ramamoorthi Iyer V.	,,
10		,, Ramani V.	,,
11		* ,, Rajagopalan M. R.	,,
12		* ,, Sundararaman S.	,,
13		* ,, Mahalingam S.	,,
14		* ,, Sethurama Sarma K. S.	,,
15		,, Ramaswamy N.	,,
16		* ,, Sundaresan S.	,,
17		* ,, Aghoram Pillai R.	,,
18		,, Kalimuthu Nadar V.	,,
19		* ,, Ramanuja Iyengar S.	,,
20		* ,, Dharmanathan A.	,,
21		,, Srinivasan T. S.	,,
23		,, Srinivasa Iyengar R.	,,
22		,, Sesha Iyer M.	,,
24		* ,, Kasirajan S.	,,
25		,, Nagasubramania Iyer V.	,,
26		* ,, Narayanaswami Iyer V. T.	,,
27		,, Nagarajan K. S.	,,
28		,, Srinivasan S. R.	,,
29		* ,, Krishnamurthi M. S.	,,

* Delegates

S. No.	Total No.	Name	School
30		* Sri Sivaram V. R.	Municipal High School, Mayuram
31		* ,, Balasubramanian T.	,,
32		,, Ramaswamy Pillai T.	,,
33		,, Kunchithapatham S.	,,
34		,, Sundaresam Pillai M.	,,
35		,, Ramamoorthi C.	,,
36		,, Balasubramanian T. K.	,,
37		,, Ayyaru S.	,,
38		* ,, Ramaswamy Chettiar N.	,,
39		* ,, Aravamudhan S.	,,
40		,, Sivagnanasundaram R.	,,
41		,, Rengarajan R.	,,
42		,, Chandrasekaram Pillai S.	,,
43		,, Mohamed Saliah	,,
44		,, Srinivasan S.	,,
45		,, Sambandam M.	,,
46		,, Pichai S.	,,
47		,, Ramachandra Sastrigal T. S.	,,
1		* Sri Devasahayam J. B.	Municipal High School, Koranad
2		* ,, Ganapathy Chettiar K. V	,,
3		,, Subramaniam M.	,,
4		* ,, Sethuraman N.	,,
5		,, Krishnamoorthi A.	,,
6		* ,, Ramamurthi R.	,,
7		* ,, Ramanathan R.	,,
8		,, Ramaswami Iyer G.	,,
9		* ,, Kunchithapatham R.	,,
10		* ,, Venkatesan R.	,,
11		* ,, Arumukham R.	,,
12		* ,, Santhanam S.	,,
13		* ,, Viswalingam Chettiar V.	,,
14		* ,, Kandaswami M.	,,
15		,, Srirengachariar P. S.	,,
16		,, Vaidyanathan A.	,,
17		* ,, Somasundaram S.	,,
18		,, Varadarajan S.	,,
19		,, Subramanian S.	,,
20		,, Rajaiah M. F.	,,
21		,, Appulingam K.	,,
22		* ,, Govindarajan S. R.	,,
23		,, Sambasivam S.	,,
24		,, Seppaian T.	,,
25		,, Parasuraman K.	,,
26		* ,, Ramachandra Sastri T. T.	,,
27		* ,, Sivanandam N.	,,
28		* ,, Rengasamy S.	,,
29		* ,, Natarajan B.	,,
30		,, Gnanasambandam M.	,,
31		,, Raghava Sastri A.	,,
32		,, Ramamurthi A.	,,
33		,, Krishnasamy Pillai K. S.	,,
34		,, Sethupathy Pillai N.	,,
35		,, Mohamed Mustafa	,,
36		* ,, Chester Paul V.	,,
37		,, Muthukumarasamy M. R.	,,

* Delegates

S. No.	Total No.	Name	School
1		* Sri Nataraja Iyer M. K.	National High School, Mayuram
2		* ,, Narayanaswami Sastrigal S. T.	,,
3		* ,, Ramachandra Vajapeyar T. N.	,,
4		* ,, Ramaswami Iyer P.	,,
5		* ,, Srinivasa Iyer	,,
6		* ,, Kalyanasundaram S. V.	,,
7		* ,, Mahadevan S.	,,
8		* ,, Narayanasamy Ayyar S.	,,
9		* ,, Krishnamoorthi S.	,,
10		* ,, Ramakrishnan O. V.	,,
11		* ,, Subramania Iyer K. M.	,,
12		* ,, Ramanatha Iyer A. V.	,,
13		* ,, Ramasami Iyer N.	,,
14		* ,, Sivarama Iyer S.	,,
15		* ,, Narayanachariar R.	,,
16		* ,, Subramania Iyer N. R.	,,
17		* ,, Gopala Iyer N.	,,
18		* ,, Narayanaswami K.	,,
19		* ,, Natesa Iyer	,,
20		* Srimathi Grace Balraj	,,
21		* ,, Venkatarama Sastrigal N.	,,
22		* ,, Gopalakrishna Pillai N. S.	,,
23		* ,, Natarajan K. K.	,,
24		* ,, Selvaganesan K.	,,
25		* ,, Subramanya Iyer R.	,,
26		* ,, Raghavendra Rao J.	,,
27		* ,, Krishnamoorthi Iyer N.	,,
28		* ,, Gnanaprakasam J.	,,
1		Sri James Vedanayagam	Board High School, Muthupet
2		,, D. Natesa Pillai	,,
3		* ,, V. Srinivasa Iyer	,,
4		,, P. R. Subramania Iyer	,,
5		,, M. Rajamani Iyer	,,
6		,, S. Suayambu	,,
7		,, K. M. S. Thiagaraja Iyer	,,
8		,, M. Subramania Iyer	,,
9		,, S. Janardhan Iyer	,,
10		,, P. Thiruvengadam Pillai	,,
11		,, A. Daniel Samikkannu	,,
12		,, S. Varadarajulu Naidu	,,
13		,, S. Santhanam Iyer	,,
14		,, S. Chinnaiya Pillai	,,
15		,, M. Kunchithapatham	,,
16		,, P. K. Ramanathan	,,
17		,, N. Gnanasundaram	,,
18		,, S. Gopalakrishnan	,,
19		,, R. Viswanathan	,,
20		,, V. Natesan	,,
21		,, T. A. Selvaraj	,,
22		,, S. Palamalai	,,
23		,, S. Akshayalingam	,,
24		,, V. Savarirayan	,,
1		* Sri R. Subramania Iyer H. M.	National High School,
2		,, V. S. Kasturi Renga Iyengar Asst. H.M.	Nagapattinam

* Delegates

S. No.	Total No.	Name	School
3		Sri S. P. Shanmugasundaram Pillai	National High School, Nagapattinam
4		„ S. Srinivasa Iyer	
5		* „ S. Balasubramania Iyer	„
6		„ K. Radhakrishna Iyer	„
7		„ Ramakrishna Iyer	„
8		„ B. A. Swaminatha Sastri	„
9		„ K. Doraiśwami Pillai	„
10		„ V. Krishnamurthi Iyer	„
11		„ T. Daniel	„
12		* „ V. Vedanda Ramanujam	„
13		„ K. Srinivasan	„
14		„ R. M. N. Kunchidapadam	„
15		* „ T. S. Rajagopala Pillai	„
16		„ K. Ramasami Iyer	„
17		„ M. Shanmugadesikar	„
18		„ T. Mahadeva Sastri	„
19		„ S. Thirugnanasambanda desikar	„
20		„ V. Chinnappa	„
21		„ S. Kannan	„
22		„ T. Krishnaswami	„
23		„ R. M. Ramalingam	„
24		„ K. S. Aravamuda Iyengar	„
25		„ K. Venkatesa Iyengar	„
26		„ K. Annamalai Mudaliar	„
27		„ V. Vaidyanatha Iyer	„
28		„ S. Vaidyanatha Iyer	„
29		* „ T. R. Venkatarama Iyer	„
30		* „ M. Dandapani Iyer	„
31		„ S. Vaithanathaswami	„
32		„ V. Sambasiva Iyer	„
33		„ S. R. Thiagaraja Pillai	„
34		„ S. Singaravelu	„
35		„ S. Nainar	„
36		* „ T. R. Vydianatha Iyer	„
37		„ S. Ramamurthi	„
38		„ R. S. Narayana sastri	„
39		„ V. Narayanasastri	„
40		* „ S. Nagarajan	„
41		* „ R. Subramanian	„
1		Sri Paulraj J. A.	C. S. I. High School Nagapattinam
2		* „ Nesayya J. S.	
3		* „ Srinivasan M. R.	„
4		* „ Durairaj A. S.	„
5		* „ Gopalakrishnan N.	„
6		„ Chelliah A. D.	„
7		„ Samuel M. C.	„
8		* „ Devavaram J. J.	„
9		„ Sundaram A. D.	„
10		„ Santhuham R.	„
11		„ Theodore J. M.	„
12		„ Raju M.	„
13		„ Kanagaraj D. P.	„
14		„ Chelliah M. S.	„
15		„ Maikandaswamy K.	„
16		„ Panikkar N. G. R.	„
17		„ Simpson M.	„

* Delegates

S. No.	Total No.	Name	School
1		* Sri Thoppaiyah Mudaliar T.	Board High School, Nannilam
2		,, Subramania Iyer V. S.	,,
3		,, Rengaiya Mudaliar V.	,,
4		* ,, Venkataraman N.	,,
5		* ,, Chockalingam P. M.	,,
6		* ,. Srinivasa Naidu R.	,,
7		,, Devasahayam R.	,,
8		* ,, Thiagaraja Rao T. S.	,,
9		,, Krishnamoorthi Iyer G.	,,
10		* ,, Krishnamurthi Iyer J.	,,
11		* ,, Krishnamurthi Ayyar N.	,,
12		* ,, Nataraja Ayyar S.	,,
13		* ,, Ramachandra Iyer S.	,,
14		* ,, Marimuthu V. G.	,,
15		* ,, Ramachandran B.	,,
16		,, Krishnamoorthi Iyer P. S.	,,
1		* Sri S. Panchanatham Pillai	Board High School, Orathanad
2		,, Vaidyanatha Iyer V. S.	,,
3		* ,, V. M. Subramania Pillai	,,
4		* ,, Thangavelan M.	,,
5		,, Rengarajan V.	,,
6		,, Sowrirajalu Naidu S.	,,
7		* ,, Narayana Iyer S.	,,
8		,, Subbarayalu Naidu R.	,,
9		,, Subramania Iyer K. S.	,,
10		,, Ramaswamy Iyer T. S.	,,
11		,, Samuel D.	,,
12		,, Sesha Iyer S.	,,
13		,, Sambandam T. M.	,,
14		,, Kuppuswamy O. K.	,,
15		,, Kulandaiswamy M.	,,
16		,, Elayaperumal M.	,,
17		,, Durairaj V.	,,
1		Mrs. Kailasam D.	Board High School (Girls), Pattukottai
2		,, Nambikai Nathan	
3		,, Lakshmi Ammal V.	,,
4		,, Rajamanikkam D.	,,
5		,, Davis V. J.	,,
6		,, Anandaraj P.	,,
7		Miss. Alexander Abraham	,,
8		Mrs. Jessie Samuel	,,
9		Miss. Sivamani C.	,,
10		Sri Vasudevan M.	,,
11		Miss. Rubina V.	,,
12		Srimathi Meenambal C.	,,
13		Srimathi Govindammal N.	,,
14		Mrs Dhanammal A.	,,
15		Sri Sundareswaran M. R.	,,
			,,
1		* Sri Balakrishnan T.	Board High School, Peralam
2		* ,, Muthaiyan R.	,,
3		* ,, Swaminathan K.	,,
4		* ,, Amrutham C. R.	,,
5		* ,, Swaminathan T.	,,

* Delegates

S. No.	Total No.	Name	School
6		* Sri Ramachandran N.	Board High School, Peralam
7		„ Jagannathan S.	„
8		„ Balasubramanian N.	„
9		„ Kailasam A. R.	„
10		* „ Jayaraman R.	„
11		„ Subramanian S.	„
12		„ Natarajan V.	„
13		„ Venkataraman G.	„
14		* „ Ramakrishnan P.	„
15		„ Ganesan S.	„
16		„ Subramanian P. N.	„
17		„ Kanagasabai M.	„
18		„ Bhakthavathsalam A. V.	„
19		„ Paramasivam K.	„
20		„ Madhavan K. S.	„
21		„ Krishna Rao S.	„
22		„ Nagarajan B.	„
23		* „ Swaminathan V.	„
24		„ Subramania Panthulu P. V.	„
25		„ Dhanuswamy K. R.	„
26		„ Ramachandrachar B.	„
1		Sri Rajagopala Mudaliar R.	Board High School, Rajamadam
2		„ Dandayuthapani Iyer S.	„
3		„ Sivaswamy Chettiar S.	„
4		„ Bashiam Pillai V.	„
5		„ Ramaswamy Iyer P. A.	„
6		„ Ramaswamy Iyer V.	„
7		„ Pandari V.	„
8		„ Gopalan C.	„
9		„ Sivagnanam N.	„
10		„ Arunachalam M.	„
11		„ Victor Daniel E.	„
12		„ Rajagopalan S.	„
13		„ Santhalingam P.	„
14		„ Swaminathan S.	„
1		* Sri Martin G. M.	L.M.C. School, Sirkali
2		„ Varadarajan G.	„
3		* „ Daniel Peter V.	„
4		* „ Ramaswamy V. N.	„
5		„ Das N. R. N.	„
6		* „ Chelliah D. J.	„
7		* „ Ezra S. D.	„
8		* „ Jonathan Raj J.	„
9		* „ David V. D.	„
10		„ Inbaraj T. J.	„
11		* „ Ilankovan E. S.	„
12		„ Silver J. G.	„
14		* „ George J. D.	„
13		„ Sundaresan D.	„
15		* „ Thandavarajan R.	„
16		* „ Ganapathy P. K.	„
17		* „ Arul Dass G.	„

* Delegates

S. No.	Total No.	Name	School
1	*	Sri S. Rajaram Ayyar	Board High School, Tiruvarur
2	*	,, S. R. Venkatarama Ayyar	,,
3	*	,, S. Krishnasami Ayyar	,,
4	*	,, V. S. Rengachari	,,
5	*	,, S. Arunachala Ayyar	,,
6	*	,, S. Sivarajappa Mudaliar	,,
7	*	,, T. R. Pichai	,,
8	*	,, K. Swaminathan	,,
9	*	,, V. G. Muthukrishnan	,,
10	*	,, N. Ramamurti	,,
11	*	,, R. Varadarajan	,,
12	*	,, T. Sivashunmugam	,,
13	*	,, A. Swaminathan	,,
14	*	,, T. R. Krishnamurti	,,
15	*	,, M. Rajagopala Pillai	,,
16	*	,, B. Sankarasastri	,,
17	*	,, T. S. Govindasami Pillai	,,
18	*	,, M. R. Ratna Desigar	,,
19	*	,, K. Menakshisundaram	,,
20	*	,, R. Venkatachalam	,,
21	*	,, R. Thyagasundaram Ayyar	,,
22	*	,, S. Ethirajalu Naidu	,,
23	*	,, M. Ramasami Chettiar	,,
24	*	,, R. Kuppiah Mudaliar	,,
25	*	,, T. Swaminatha Nainar	,,
26	*	,, S. Souriraja Mudaliar	,,
27	*	,, K. Thyagaraja Pillai	,,
28	*	,, D. Narayanasami Ayyar	,,
29	*	,, K. Vidyanada Pillai	,,
30	*	,, K. Shunmuga Vadivalu	,,
31	*	,, T. N. Shunmugasundaram	,,
32	*	,, V. Krishnasami	,,
33	*	,, R. Subramaniya Ayyar	,,
34	*	,, N. Ramasubramaniyan	,,
35	*	,, S. R. Jagadisan	,,
36	*	,, R. Govindarajulu	,,
37	*	,, N. P. Ramachandran	,,
38	*	,, V. Panchapagasan	,,
39	*	,, V. Venkatasubramaniyan	,,
40	*	,, R. Subsamaniyan	,,
41	*	,, K. Velu Pillai	,,
42	*	,, V. Yagnasami Ayyar	,,
43	*	,, S. Ramachandran	,,
1		Sri R. Soundararaja Ayyangar	Srinivasa Rao High School, Tiruvaiyaru
2		,, R. Ramanada Ayyar	
3		,, V. Renganada Ayyar	,,
4		,, T. S. Panchapagasa Ayyar	,,
5		,, H. Rajagopala Rao	,,
6		,, P. T. Goudapatham	,,
7		,, T. N. Pattabishekam	,,
8		;, K. Ganesa Rao	,,
9		,, T. Krishna Ayyangar	,,
10		,, V. P. Krishnamoorti Ayyar	,,
11		,, B. Athmanada Ayyar	,,
12		,, T. S. Shunmuga Desiker	,,

* Delegates

S. No.	Total No.	Name	School
13		Sri N. Venkatasubbier	Srinivasa Rao High School,
14		,, N. Venkatarama Ayyar	Tiruvaiyaru
15		,, V. Ramanada Ayyar	,,
16		,, K. Lakshminarayanan	,,
17		,, T. R. Srinivasa Ayyangar	,,
18		,, T. S. Balasubramaniyan	,,
19		,, T. R. Agora Sarma	,,
20		,, T. S. Rama Rao	,,
21		,, Abathsahayam Ayyar	,,
22		,, Gabriel Thambusami	,,
23		Mrs. Thangasami Gabriel	,,
24		Sri S. Krishnamurthi	,,
25		,, R. Padmanaba Sarma	,,
26		,, T. S. Srinivasa Ayyar	,,
27		,, K. Triunavukkarasu Pillai	,,
28		,, T. N. Mahalingam	,,
29		,, S. Ramasarma	,,
30		,, V. Srinivasa Raghavan	,,
31		,, V. Vaidyanadan	,,
32		,, S. Thyagarajan	,,
33		,, S. Sambasivam	,,
34		,, G. Minakshisundaram	,,
35		,, K. Mouli Sankar	,,
36		,, T. R. Krishnamurthi Ayyar	,,
37		,, T. K. Mahalingam	,,
38		,, P. Shunmugam	,,
1		* Sri Raghavan J. M. S.	Board High School,
2		* ,, M. R. Krishnamurti	Tirutturaipundi
3		* ,, V. P. Palanivelan	,,
4		* ,, N. Shanmugha Desigar	,,
5		* ,, G. Srinivasa Pathar	,,
6		* ,, K. Murugayya Pillai	,,
7		* ,, P. Mahadevan	,,
8		* ,, S. Chokkappa Mudaliar	,,
1		* Sri S. Sivasamba Iyer	T. A. Hgih School,
2		* ,, M. A. Rajagopala Iyengar	Tiruvidamarudur
3		* ,, V. Vaithylinga Iyer	,,
4		,, G. Swaminatha Iyer	,,
5		* ,, V. S. Krishnamurthi Iyer	,,
6		* ,, M. Krishnaswamy Iyer	,,
7		* ,, M. Venkatarama Iyer	,,
8		* ,, V. Nataraja Iyer	,,
9		,, R. Srinivasa Ayengar	,,
10		* ,, N. Paramasiva Iyer	,,
11		,, M. S. Mahalingam	,,
12		* ,, B. Mahalinga Iyer	,,
13		* ,, V. Vaidyanathaswamy	,,
14		,, V. S. Srinivasa Iyer	,,
15		* ,, A. Venkatarama Iyer	,,
16		,, M. Subramania Iyer	,,
17		,, N. Raghunatha Iyer	,,
18		* ,, S. Rengaswamy Iyengar	,,
19		,, T. Balasundaram Pillai	,,
20		* ,, T. V. Rajagopala Iyer	,,
21		,, K. Ramaswamy Iyer	,,

* Delegates

T. A. HIGH SCHOOL, TIRUVIDAMARUDUR

22 * Sri S. V. Ganesa Mudaliar
23 * ,, K. Gurumurthi Iyer
24 ,, R. Balasubramania Davey
25 ,, S. Vaidyanatha Iyer
26 * ,, P. Subramania Pillai
27 * ,, B. Mahalinga Desigar
28 ,, M. Nataraja Desigar
29 ,, A. Andiapatham
30 ,, V. Srinivasa Iyer
31 ,, S. Ganesa Iyer
32 ,, K. Ramamoorthi
33 ,, N. R. Srinivasa Iyengar
34 * ,, O. V. Balakrishnan
35 ,, B. Srinivasa Iyer

BOARD HIGH SCHOOL, VALLAM

1 Sri G. Durairaj
2 ,, R. N. Venkatarama Iyer
3 ,, M. Ramakrishna Pillai

ST. ANTONY'S HIGH SCHOOL, TANJORE

1 Rev. Fr. A. Victor Fernandez
2 Sri R. J. Ernest
3 ,, V. Srinivasa Iyer
4 ,, D. Gnanapragasam
5 ,, C. Srinivasan
6 ,, J. P. Chinnasamy
7 ,, D. Sundararaj
8 ,, A. Irudayasamy
9 ,, D. Chinnappan

SIR S. IYER HIGH SCHOOL, THIRUKKATTUPALLI

1 Sri S. R. Balasubramania Iyer
2 ,, M. R. Subbaraman
3 ,, K. Subramania Iyer
4 ,, O. R. Muthuswami Iyer
5 ,, P. G. Rajagopala Iyer
6 ,, Y. Narayanaswamy Iyer
7 ,, A. Suryanarayana Sastri
8 ,, S. Santhanam Iyengar
9 ,, V. Swaminatha Iyer
10 ,, R. S. Thiagarajan
11 ,, T. M. Rajagopalan
12 ,, M. Ganapathisubramanian
13 ,, K. Vethantham
14 ,, G. Narayanaswamy
15 ,, P. Krishnamoorthi Iyer
16 ,, T. S. Ramadoss Iyer
17 ,, B. Krishnamoorthi Iyer
18 ,, C. Ramaswami Iyer
19 ,, V. N. Venkataraman
20 Sri V. V. Seetharama Iyer
21 ,, T. N. Govindarajan
22 ,, S. Venugopalan
23 ,, N. Chandrasekaran
24 ,, A. Vaithianatha Iyer
25 ,, S. Rajagopala Iyengar
26 ,, S. Jagannathachariar
27 ,, T. V. Gopala Iyer
28 ,, V. Kumaraswamy
29 ,, S. Dasaratharaman
30 ,, S. Arasappan
31 ,, S. Ramachandra Sastri
32 ,, R. Krishna Sastri
33 ,, N. Sundaresa Iyer
34 ,, V. Murugesan
35 ,, R. Govindarajalu Naidu

S. M. HIGH SCHOOL, SIRKALI

1 Sri C. D. Israel
2 ,, M. V. Srinivasan
3 ,, V. A. Muthuswamy
4 ,, M. Sundarasan
5 ,, V. Aravamuthan
6 ,, S. Swaminathan
7 ,, K. Kunchithapatham
8 ,, K. Subramania Iyer
9 ,, S. Ramaswamy
10 ,, P. Akshayalingam
11 ,, G. Shanmughasundaram
12 ,, V. Ramamurthi Iyer
13 ,, P. Vijayaraghava Iyengar
14 ,, K. S. Paramasivam Pillai
15 ,, S. Madhavan
16 ,, V. Raghunatha Iyer
17 ,, K. Krishnamoorthi Iyer
18 ,, K. V. Subramania Iyer
19 ,, G. Kuppuswamy
20 ,, R. Seetharama Chettiar
21 ,, S. Ramaiah Iyer
22 ,, P. Murugaiyan
23 ,, T. Paramasivam
24 Miss. P. Analarpavan
25 Sri R. Renganathan
26 ,, R. Govindasamy Pillai
27 ,, M. Murugaiya Desikar
28 ,, C. D. Govindarajan
29 ,, C. Subramanian
30 ,, S. Tirunavookarasu
31 ,, S. Muthuvenkatasamy Iyer
32 ,, R. Srinivasa Rao
33 ,, K. Santhanam
34 ,, V. Govindasamy Chettiar
35 ,, R. Kannan
36 ,, P. S. Sabhapathi
37 ,, K. Ganapathi
38 ,, K. Krishnamoorthi Iyer
39 ,, P. Daniel
40 ,, N. Muthukumaran

* Delegates

UMAMEHESWARA HIGH SCHOOL, K. KUDY

1 Sri H. A. Carr
2 „ S. Balasubramanian
3 „ T. B. Ranganatha Davey
4 „ A. Shanmughasundaram
5 „ K. Shanmughasundaram
6 „ S. Ekambaram
7 „ N. Rengarajalu
8 „ P. Kuppuswamy
9 „ T. K. Srinivasan
10 „ S. Chandran

NATIONAL HIGH SCHOOL, MANNARGUDY

1 Sri S. R. Thiagaraja Sastrigal
2 „ S. Ponnuswamy
3 „ N. Ramamurti
4 „ V. N. Ramachandran
5 „ R. Narayanaswamy

INDIVIDUAL MEMBERS

1 Sri S. S. Avadhaniyar
2 „ V. Ambikapathy
3 „ R. Balasubramanian
4 „ T. N. Venugopal Naidu

RADHAKRISHNA ELEMENTARY SCHOOL, K. KUDY

1 Sri T. A. Kuppuswamy
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3 „ M. Ayyadurai
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5 „ K. Arumukham
6 „ S. Ramaiyan
7 „ K. Gowrisankar
8 Mrs. A. Elizebeth Devamani

BOARD HIGH SCHOOL, KORADACHERI

1 Sri K. Venkatarama Iyer
2 „ S. Gopalakrishnan
3 „ G. Arumukham
4 Sri S. Nithiyanandham
5 „ S. V. Srinivasan
6 „ P. C. Krishnamurti
7 „ M. Nataraja Pillai
8 „ K. Rajagopalan
9 „ S. Santhanam Iyengar
10 „ S. Rudrapathy
11 „ T. K. Venkatarama Iyer
12 „ P. Kumaraswamy
13 „ C. Swaminathan
14 „ P. Rajarethnam
15 „ K. Varadaraja Pillai
16 „ S. Balasubramanian
17 „ G. Krishnamachari
18 „ K. Kunchidapatham
19 „ K. K. Singara Achar
20 „ M. Dasarathy Iyer
21 „ R. Subramanian
22 „ S. Padmanabhan
23 „ N. Kuppuswamy

BOARD HIGH SCHOOL, KUTTALAM

1 Sri A. Nagarethinam
2 „ D. Sambasivam

BOARD HIGH SCHOOL, ARANTANGI

1 Sri G. Vaithylingam
2 „ R. Lakshmanan
3 „ R. Natarajan
4 „ A. Daniel
5 „ K. Natarajan
6 „ K. Sivarajan
7 „ R. Angappa Naidu
8 „ M. Adaikkalamuthuraj
9 „ S. Thangavelu
10 „ H. Krishnaswamy
11 „ S. Sabhapathy
12 „ V. Venkataraman
13 „ B. Ebenezer

BOARD HIGH SCHOOL, KIVALUR

1 Sri S. Krishnamurthi

TELC HIGH SCHOOL, TRANQUEBAR

1 Sri Devanaram

PEEPS INTO TANJORE

By Sri S. Gopalan, b.a., b.l.

A couple of years back visitors who came sightseeing to Tanjore could know all they wanted to know. They had Gopinath to tell them.

Like Nature, Gopinath abhorred a vacuum. Tanjore was in dire need of a guide. He filled the void admirably.

He was a born raconteur, with an inexhaustible stock of stories to highlight historical landmarks and works of art. I always banked on him when visitors having read all kinds of things about Tanjore, came here with high expectations.

One day I had a few friends to take round. When I came with them to the palace buildings, I found Gopinath at the main entrance. Lean and unkempt as he looked, he had fine, chiselled features in support of his claim that the blood of the royal Marathas was coursing through his veins.

He spoke a kind of English, but he could regale visitors no less with his vivid gestures making up for his deficient vocabulary by his lively narrative.

"Now, Gopinath, please don't mind my presence", I told him, as I knew that he considered me somewhat of a wet blanket on such occasions; "You are getting quite a harvest today".

He laughed and, as usual, led us first to what he called the "chola Bunk". According to him this was the main entrance of the Chola Palace in the days of yore. At present it is an unimpressive sight adjoining the agricultural office.

Our guide never missed a chance to lecture on the Cholas. He said that the Cholas were the greatest Kings of South India. They ruled for countless centuries. The later Cholas, Rajaraja, Rajendra and their immediate descendants were brave sea-farers. They extended their rule beyond the seas and established Tamil culture, Tamil art and Tamil way of life in lands like the Malay States, Ceylon, Burma and other places. Tanjore artists and sculptors settled in these lands and built temples which are still objects of wonder. They spread the Tamil language wherever they went and it is still spoken in many places (though it no more resembles Tamil than Gopinath's English resembled English). He rounded off by instancing the famous Big Temple as among the greatest achievements in architecture and gave a long list of noble Tamil classics which the period of Cholas produced.

Outside the Chola Bunk, at the entrance leading to the Maratha Durbar Hall, stands a big Pinnai tree.

"How old do you think this tree is?" asked Gopinath.

"Perhaps a little less than 50 years", said one of our visitors.

"Believe me, it is 600 years old", said our guide. "This tree here, the Sangita Mahal there, the huge elephant stalls opposite to the main entrance and the Saraswathi Mahal are all described in a famous literary work of the Nayak period written nearly 500 years ago".

Now Gopinath turned from the Cholas to the Telugu Nayak Kings of Tanjore. Tanjore was lucky to come under the rich cultural influence of the Tamilian Cholas, the Telugu Nayaks and the Marathas, finally enriched by the impact of the West. The Chola rule ended in the year 1279 when the last Chola King died, but Chola chieftains still continued to rule under the Vijayanagar

Emperor. In 1523 Sevappa Nayak, who came as a Viceroy from Vijayanagar set himself up as the first Nayak King of Tanjore. The Telugu Kings ruled till 1673. They were themselves gifted writers. Their queens like Rangajamma and Ramabhadramba, have left immortal literary works in Sanskrit and Telugu. Like the Cholas they were great builders and artists. They built temples to serve as art galleries filled with fine sculptural and art collections.

" The last of the Nayak Kings was Vijayaraghava ", said Gopinath running away into one of his fine digressions. " Tragedy surrounds this king. He put his son Mannarudeva, the crown prince into jail for insulting his minister. But Mannaru was an irrepressible spirit. Prison walls could not choke his literary flame. He continued and completed a great Sanskrit work as a prisoner. But when he wrote the last word on the last page of the last great work of this period, war was at the gates of Tanjore. The Madura King came attacking. So the prince was released and father and son fell fighting in the field. But before they left for the battle, they had blown their Zenana ".

Gopinath led us to the spot where the Zenana stood. The roof of a buried building is still visible there.

" Here was the Zenana ", said Gopinath. Hundreds of ladies clad in all their splendour and decked in priceless jewels perished in the flames. Their bodies still lie underneath. One day some one may unearth all the gold and silver ".

" If he does, you will be entitled to every bit of it ", I said.

" What do I want gold or silver for?" said Gopinath, who, I was sure, had not had a square meal for a whole week. " My ancestors, the great Maratha Kings, owned a vast kingdom. What are they . . . . ? "

" How did the Maratha rulers come in ? " said one of the visitors cutting short Gopinatha's philosophical reflections.

" I told you that all the Nayaks, men and women, perished ", said Gopinath, " but a servant maid rescued a boy from the burning Zenana. This was Sengamaladas. He was secretly brought up by a merchant in Negapatam. At this time Tanjore was ruled by one Alagiri appointed by the Madura King. He and his adviser Venkanna fell out. The old man Venkanna induced the Sultan of Bijapur to take up the cause of Sengamaladas against Alagiri. The Sultan sent Ekoji to Tanjore at the head of an army. Ekoji was no less than the brother of Shivaji, the Great. Ekoji couquered Tanjore on behalf of the boy but later settled down to rule on his own account in the year 1676 "

" Ekoji founded the Tanjore Maratha Dynasty, which ruled till the middle of the Nineteenth Century ".

" During Ekoji's days, his brother the Great Shivaji wanted to unify the North and the South of India under a single rule ", said Gopinath. " But Ekoji resisted. He misunderstood his brother's lofty plan. So when Shivaji went on a pilgrimage to Rameshwaram he visited Tanjore in disguise, lest he should perturb his brother. At the same time he wanted his brother to know that he came. So he pledged his turban with a shop-keeper and purchased a few things. He went home and wrote a letter to Ekoji suggesting certain structural alterations to the Tanjore Fort and also asking him to redeem the turban."

The Marathas were also gifted writers and aesthetes. Many are the literary legacies that have come down to us from their period. Besides, they preserved, protected and improved the noble architectural and artistic works of earlier kings. The great Tanjore library now famous as the Saraswathi Mahal, took its shape mainly during their time.

"In 1773 when Raja Tulaja was ruling here the combined forces of the East India Company and the Nawab of Carnatic captured Tanjore", said Gopinath. "The conquerors wanted to convert the Saraswati Mahal into a powder magazine. The English General, Colonel Smith and the Nawab's son Omdat-ul-Umra entered the Library and ordered all the priceless treasures there to be swept away. Do you know who conquerred the conquerors? A feeble Maratha soul called Dada Rao who was then the Librarian. He showed them the great treasurers one by one and made them realise that the Saraswathi Mahal was neither Hindu nor Tamil nor Telugu in character but was universal in its appeal. So the men who came to destroy remained to protect and admire."

Gopinath was particularly loud in praise of Maharaja Serfoji, who ascended the throne in 1798 with the help of the British. By a treaty he resigned the administration into the hands of the British. But what cost him his kingdom proved to be the world's gain. He devoted all his time and thoughts to the development of the Saraswathi Mahal. It was he that made this Library what it is today. Many were his sacrifices to build it.

"Serfoji was always liberal with his money", said Gopinath. "One day when his finances were at a low ebb, a pundit came from a distant place with a rare manuscript. The king could not pay the price he wanted. So he gave him his priceless necklace. His queens rushed in to hold his hands. But it was too late. The manuscript was already on the shelf and the Pundit had already gone away."

By this time we had come out of the Saraswathi Mahal and stood facing the marble statue of Serfoji in the Nayak Durbar Hall. Gopinath did not fail to tell us this statue was set up by the Court of Directors of the East India Company in the year 1807 to signify their admiration for him. But Serfoji would not accept it until the posture of the statue was altered to suit his views. The statue sent by them was that of a sabre-rattling soldier in a minatory attitude with a sword struck up in one hand. Serfoji, the scholar, insisted that he should stand before posterity with folded hands doing homage to Saraswathi. The result is the statue we now see there."

He then told us of the peculiar acoustics of the Statue Mahal and the Sangitha Mahal. Both were monuments of Nayak genius in sound-engineering until in latter days a few alterations made in them had spoiled their acoustics.

"Do you know that this great Music Hall was stuffed with manure bags and office papers till recently", asked Gopinath taking us round the Sangita Mahal. "Thank God, we had a Collector here who took all the rubbish out. Thanks to him, you have an idea to day of its greatness. But it has yet to be restored to its original condition. In the old days there was a sheet of water down the dais where the musicians sat; it wafted their voice over to the audience. But that has since been filled up. Also a new wall has been put up at the back of the dais. These alterations have seriously spoiled the acoustic arrangements".

"What are those towers we see there asked a visitor as we stepped out of the Hall".

"They are the same that you saw from outside the Library", said Gopinath. "One of them is the Arsenal Tower. About the other there is a ridiculous story. It is said that a queen wanted to see boats moving on a lake four miles away and that the king put up the tower to enable her to do so. But the fact is that it served as a watch tower. The Nayaks had kept a contrivance there to mark-time".

We then drove to the Big temple. Gopinath has his own version about the origin of this temple. He never failed to tell

visitors that the idea was not that of Rajaraja Chola as popularly supposed but that Kundavai, his precocious daughter. She was disgusted with the wars and the hideous carnage of the early days of his reign. She declared that wars were started by nobles and generals who had nothing else to do. So she told her father of a way to keep them fully engaged in peace. She suggested that every man, high or low, should personally serve in the construction of a huge temple. Each had personally to carry the stones to make it.

The result was that for years all thoughts were turned to the making of the temple rather than making wars. But this encouraged the King of Ceylon, a vassal of Tanjore, to claim independence. To his surprise, he found that Rajaraja was willing to grant it, subject to one condition. This was that a competent artist should be sent from Ceylon to help in the making of one or two Buddhist images in the Big temple. To this the Ceylonese King gladly agreed.

Gopinath showed us everything of note in the temple, especially the wall paintings in inner Prakarams. If Gopinath had seen the famous cave paintings of AJANTA he would perhaps have compared them with the Tanjore painting to the detriment of the former.

"The great Chola King built the Big Temple", said Gopinath. "The Great Maratha Serfoji made the temple stones speak. He inscribed on the walls a whole history of Tanjore from the days of the Great Shivaji to his own. Nowhere do you find such cogent history at such great length in the form of inscriptions".

We were a little tired by now and we sat on a big image on the ground.

"I think Gopinath must be at the end of his tether", said one of our visitors.

"But not yet", said Gopinath. "I have yet to tell you how our ancient kings made and kept these wonders of art. I myself did not know till I heard it from that idol on which you are sitting.

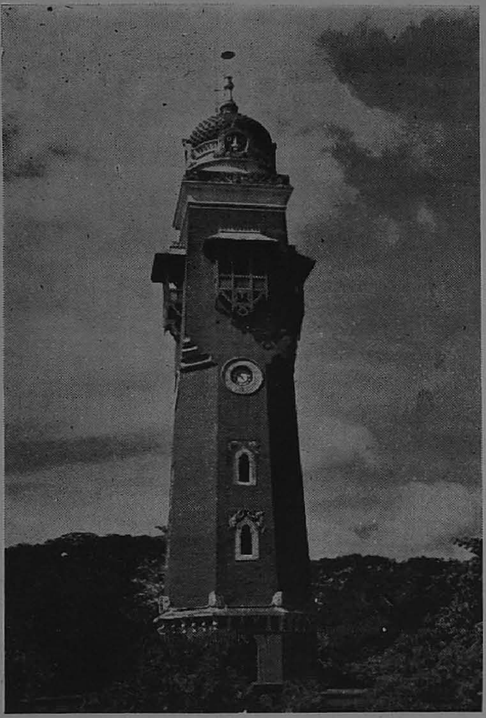
"Now that is too big a yarn even for you", I said.

"Serfoji made the stones speak as you said. But who gave the idol the gift of speech?".

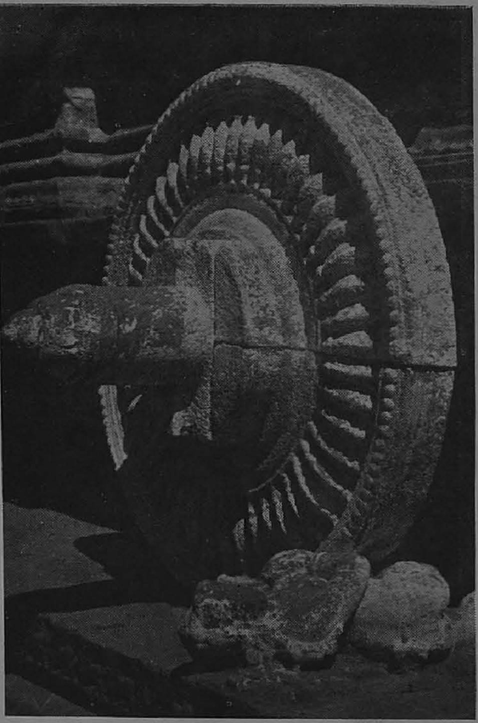
"One evening", started Gopinath, "after showing visitors round and not very well rewarded for my pains, I had fallen asleep here. Suddenly I was roused by husky voices. They seemed to come from a different world. Soon I realised that the images up there on the tower and the one on which you are sitting were carrying on a kind of conversation. Before I steadied myself to listen, they had practically finished their conference. I could merely hear the last words of the idol down there. It told an extraordinary tale. It claimed that Rajaraja the Great took special pains to have it made. The best artist was engaged for the purpose. He worked day and night without food or drink. But he was a chain chewer. To avoid waste of time an attender folded betel and tobacco and placed them in his hand which he held out behind from time to time. On one occasion the attender had slept away. The king who had come there just then handed over the betel and tobacco and nobody knew. "Now, you see me down and low" said the idol, "while all of you whom the king never cared for are up there, high and dry".

"It is not only this beautiful piece of sculpture that is lying down like this", continued Gopinath. "Every where in this land of ours on the way side, in paddy fields, at the bottom of wells and deep in the beds of tanks, you see priceless works of art which in other countries would be treasured in National Museums".

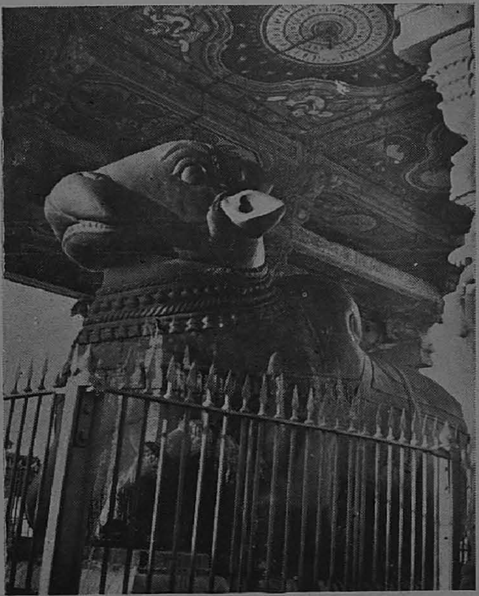
Poor Gopinath is now no more. His heart would now have filled with pride at the sight of the Art Gallery in Tanjore.



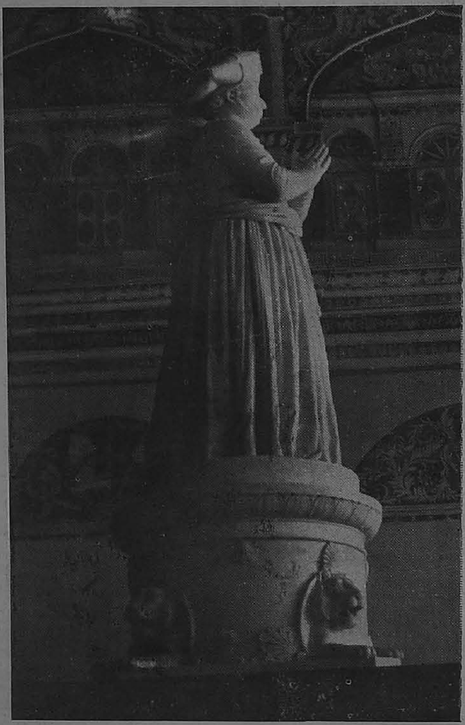
Clock Tower,
Tanjore.



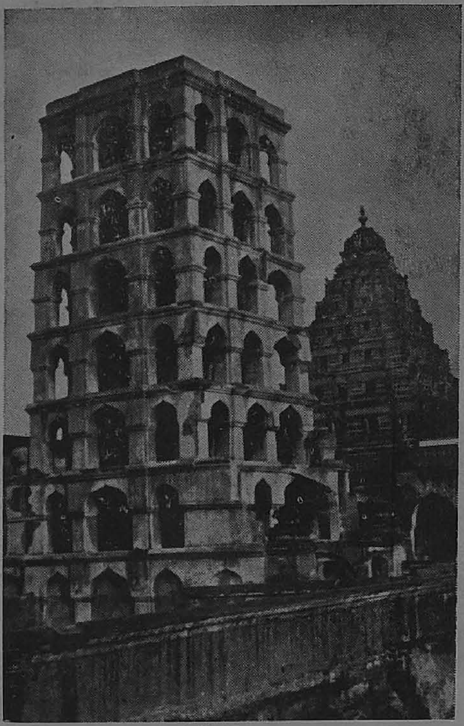
The wheel of justice at Tiruvarur. In the foreground below the wheel is seen the son of the famous Manu Neethi Chola.



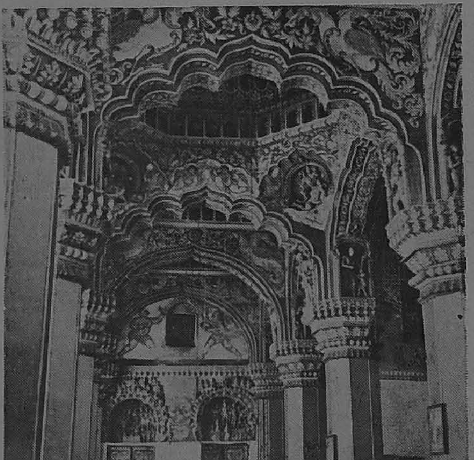
The famous monolith stone Nandhi at the Big Temple, Tanjore.



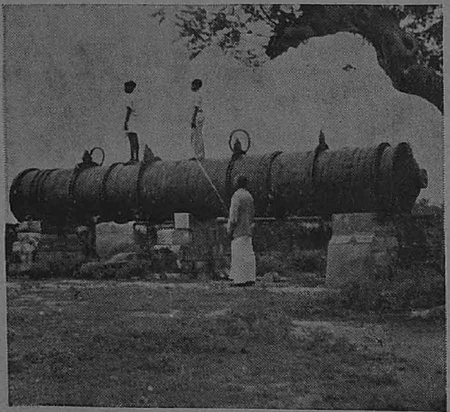
Serfoji Rajah of Tanjore.



The Watch Tower with the Arsenal at the back-ground—Palace—Tanjore.



The Durbar Hall in the Palace, Tanjore.



Rajagopala Cannon - Tanjore.
The second biggest in India built 400 years ago by a Danish Engineer, for the Rajas of Tanjore. It is 25' long and has a bore 2½' wide.

PEEPS INTO SARASWATI MAHAL

By S. Gopalan, b.a., b.l.

ANECDOTE has it that, when Tanjore was over run by the combined forces of the East India Company and the Nawab of the Carnatic, the victors decided to make a clean sweep of the Saraswathi Mahal Library and use the premises as a powdermagazine. There was nothing to prevent this disaster except the will of a frail Maratha librarian who was in charge. He colly welcomed the English General and the Nawab's son who entered the Library determined to destroy it and took them round. He showed them what they were likely to value from their respective angles — rare editions and commentaries on the Holy Bible and the Holy Quoran, and then gradually introduced them to other works of art and literature.

Which of these things shall we burn?" asked the Maratha. "Your least wish will be obeyed"

The victors were vanquished. They declared that each of them should be preserved. The Saraswati Mahal was thus spared.

Having weathered similar storms Saraswathi Mahal is now finding itself powerless against a new enemy — neglect. Many suppose that the Saraswati Mahal is of mere antiquarian interest, being a library of crumbling records and palm-leaf manuscripts.

But it must be recognised that this institution is of vital significance to us in the present and in the times to come, as a fit centre of research in history, medicine and science, a repository of manuscripts and works of lasting worth in art and letters.

Here in Tanjore, the fusion of great cultural influences over the centuries produced this institution. The greatest achievements of the time of the Cholas, Nayaks and the Maratha, finally enriched by the impact of the West, are enshrined in its archives.

It existed as a storehouse of learning even in the 10th century in the time of the Nayak kings. But we owe much that we see in it today to the wisdom and encyclopaedic intellect of one man Maharaja Serfoji who reigned in Tanjore from 1798 to 1832 A. D.

Serfoji was a versatile scholar and a polyglot. The Saraswati Mahal contains his marvellous collections, in Latin, Greek, French, English, Italian and other languages, some of them rare first editions. His collections of pictures and photographs include not only scenes and situations contemporary India and Europe but also anatomical and botanical plates prepared by foreign and his own experts. The pictures of herbs and plants available in this library, drawn in their natural colour at his bidding, provide an invaluable guide to medical research today.

Serfoji was naturally devoted to his mother-tongue. The manuscripts in the Library in Marathi language deal with subjects like medicine, music, science, literature and philosophy. We see among these, works composed by kings like Raja Pratapa Sing, Tulaja and Serfoji himself. A quaint work in geography called Devendra Koravanji is by Serfoji himself and is in the form of songs sung by a globetrotting Kurava woman, to serve as a text-book on geography for boys and girls in his school.

There are illustrated paper manuscripts of Mahabharatam and Bhagavatam in Marathi. These works are attributed to Madhavaswami

a disciple of Saint Ramados. Though they were done nearly three hundred years ago they are as fresh as if they were done yesterday. There are big bundles of paper manuscripts in a strange script called Modi which was the official Marathi script. An account of the travels of Serfoji is found in these manuscripts.

Telugu did not suffer eclipse with the disappearance of the Nayak Kings in 1674. The Maratha Kings were great Telugu scholars themselves and gave a new impetous to Telugu literature. We see here not only great Telugu works left by the Nayaks, but also those of authors in the succeeding centuries. The Telugu Kings like Raghunatha Nayak and Vijayaraghava Nayak, their talented queens like Ramabhadramaba and Rangajamma and the famous minister Govinda Dikshithar have left immortal works in the Telugu section.

We see the linguistic experiments like Sanskrit in Telugu script, Telugu in Nagari and Tamil script and Tamil in Nagari and Telugu script. What may be called a Tamil school of Telugu literature, came into existence and flourished under the Nayaks and later under the Marathas, and its contribution to Telugu literature has now been universally acknowledged in the Telugu country. One of the greatest, Telugu classics is the Ramayana by Katta Varadaraju, a Tamilian, and a descendant of the Cholas.

Tamil flourished not only under the Cholas but also under the Nayaks and the Marathas and it is no wonder therefore that we find in this section some of the richest legacies in various subjects; Apart from rare commentaries on Tamil classics and a large number of poetical and philosophical works, the Tamil manuscripts abound in sceintific and medical like rare manuscripts on the preservation of chemicals. It is not as well known as it should be that Raja Serfoji initiated research in systems of medicine like Ayurvedam, Unani, Alloapthy and Siddha Vaidyam and left the results of their researches in eighteen volumes under the title Sarabendra Vaidya Muraigal containing prescriptions which anticipate many of the modern discoveries relating to the cure for Cancer, Tuberculosis, Diabetes and virulent forms of stomach ailments. Many of the prescriptions were tested and used widely in his time and when the Library published some of these volumes, many physicians hailed them as very effective.

The Sanskrit manuscripts form the biggest section in the Library. The volume and range of the Sanskrit section make this Library the biggest Oriental Manuscripts Library in the world. Apart from valuable works in Mantra Sastram and vedic scriptures, those on subjects of practical importance like medicine, music, science and the fine arts are legion.

These manuscripts are not merely the works of eminent classical authors not available elsewhere, but also by the kings of the Nayak and Maratha dynasties and by their distinguished subjects like Govinda Dikshithar, Tryembakaraya Makhi and others whose names are still remembered in South India.

There are rare treatises dealing with atomic physics and some of these must be of topical interest.

Scores of visitors everyday admire, the Aswasastram, the Gaja Sastram, the illuminated RIG-VEDIC manuscripts and microsopic calligraphy. The first two are splendidly illustrated treatises on horses and elephants. They deal with the biological origin of the animals, their peculiar physical needs and all about their rearing, disease and treatment. They are recognised as invaluable on the

subject. A distinguished American scholar has already made use of the manuscripts on Elephants in his book entitled "Matanga Leela or Elephant lore of the Hindus". The picture in these works are drawn in colours which have endured for centuries. The specimens of calligraphy provide a test for the keenest eyes, being clusters of letters hardly visible to the naked eye through magnifying glass. On looking at them our minds go back with envy to those who could write them with unaided eyes.

There are many manuscripts, papers and rare books, now out of print, which yield raw-material for reconstruction of Indian history particularly the British period. The time of Raja Pratapasimha and Raja Tulaja covering a period of fifty years from the seventeen thirties onwards happened to synchronize with some important events in South India, such as the growth of the East India Company as a territorial power, the Maratha invasions under the Peshwas, the invasion of Hyder Ali and Tippu Sultan and the clash between Tanjore and the Nawab of Carnatic. Tanjore was the pivot of many of these events, especially of the wars between the native powers and the English on oneside and the French on the other. These records throw new light on many of these events enabling us to rescue old heroes and Kings from oblivion in some cases and obloquy in others.

There is about everything here the unseen personality of Maharaja Serfoji who beckons to us across the centuries. His achievements were not in the field of battle. They were wholly scientific, cultural, literary and artistic. His freedom from the distractions of kingship was obtained at the price of his kingdom. When he ascended the throne in 1798 with the help of the British he had to sign a treaty virtually relinquishing the administration into the hands of the British. This enabled him to devote himself entirely to the arts of peace. Through him peace had greater victories than war and the Saraswati Mahal is one of her lasting victories.

His studies and speculations covered a wide range. Yet he was no dilettante. He carried on experiments in Science and Medicine. He was also a great educationist. He ran two educational institutions in Tanjore, one to inculcate Western Knowledge and the other to disseminate oriental learning. He himself prepared text books. He was a great traveller and saw nothing which he did not use to advantage when he returned home. Bishop Heber who saw him in Tanjore in 1826 and spent some time with him in the Saraswati Mahal has left a glowing account of the scholar-king. "I have seen many crownedheads" he recorded, "but not one whose department was more princely."

There are many lengends about Serfoji in Tanjore and the central theme of them all is his consuming passion for learning. One day when his finances were at a particularly low ebb, a man came from a distant place with a few valuable manuscripts. Serfoji was unwilling to lose them and he bought them with his necklace. Not with money but with priceless jewels have these manuscripts been acquired to make this Library unique in the world. Wonders of the World are more than Seven. The Saraswati Mahal is not the least of them.

FOLK-LORE

By Justice A. S. P. Ayyar, i.c.s.

FOLK-LORE embodies the commonsense of ages, the proverbial wisdom of generations. So, it is practically the stored-up experience of a race or country and racy of the soil where it originates but quite easily transplantable to other regions or countries, the origin of any story being traceable only by experts and even then with an appreciable amount of uncertainty. It is, therefore, of unique interest to the historian or to the student of psychology or anthropology. The more one gets interested in folk-lore stories the more they grow on him. These stories cover all fields of human activity or experience. Some of them are shrewd, some sarcastic, some vulgar, and some even obscene, but all deeply human and interesting. A cultured Roman once said, "I am a man: nothing human is alien to me." It is with that sympathy and understanding that we have to begin the study of Folk-Lore. Once we have entered the field, the interest of the thing grips us. I shall now retail some sample stories regarding various spheres of life.

An old story relates how discretion is the better part of valour and the real secret of survival. Two men were fighting a battle shoulder to shoulder. When it was clear that the battle would be lost, one resolved to fight to death while the other began to flee. The first asked the other, "Why are you running away, you coward?" "If you fight and die today, you cannot fight tomorrow." If you fight and run away today, you can fight tomorrow," said the other, turning round in the course of his flight.

The subtlety of metaphysical argument is illustrated by the following story. A philosopher asserted that everything was an illusion. A king then set an elephant on him to see if he would stand his ground calmly or flee, treating it as an illusion. Needless to say, he ran for his life, at olympic speed. "Why are you running away so fast, seeing that the elephant is only an illusion?" asked the King. "My running away too is an illusion. Everything is an illusion," said the philosopher in the coure of his flight!

The loop-hole in every human scheme of safety is illustrated in the story of Hiranyakasipu who did terrible penance and got boons from God that he would not be killed during night or day, by man or beast, inside the house or outside the house, by sword or spear or any other weapon. He was killed at twilight, which was neither day nor night, by the Man-Lion, which was neither man nor beast, at the threshold of the house, which was neither inside nor outside the house, and by his intestines being torn open with claws, which are neither sword nor spear nor a weapon.

Folk-Lore always assumes that Right will have Might on its side. Never is a god finally defeated by a demon, or a man by a giant. This is an consonance with the instinctive belief of man. Few men will believe in a god who is worsted by the devil. The sages who were made to draw Kamsa's chariots, like rickshaw-wallahs, even now meet with only laughter from students who read the story, let alone the atheists. In folk-lore it is inconceivable that Ravana should defeat Rama or Sisupala, Krishna.

The fate of greedy materialists, always seeking pelf and profit, is illustrated by the story of the rat which entered a snake's hole in search of food and was eaten up by the snake. The evil consequences of greed even in a pious devotee is shown in the story of the Seven Heavens and the Wheel given below:

A pious man died and went to heaven as the result of his good acts in life. God

received him in heaven and showed him all the beauties and amenities thereof. When He had finished, the man said, "O Blessed Lord, all this is delightful, beyond imagination. But, is there no higher heaven than this?" "There is," said God, and took the man up to the second heaven which was a hundred times more enchanting than the first, and asked, "Are you satisfied now?" "Y-e-s", said the man, "I hope there is no higher heaven than this?" "There is," said God, and took him to the third heaven which was a hundred times as enchanting as the second. Even there the man was not satisfied but asked if there was a higher heaven. So, God took him successively to the fourth, fifth, sixth and seventh heavens which were each a hundred times more enchanting than the preceding one. After showing the infinite beauties and amenities of the seventh heaven, God asked him, "Are you contented at least now?" "O Blessed Lord, let us go higher up", said the man. "All right", said God and took him above the seventh heaven. There was nothing there but the Wheel of Existence on which turned the Universe. As soon as the man went there, his shoulders struck to the great cosmic wheel, and he was unable to extricate himself. "Infinite greed will lead to endless misery," said God, and disappeared.

The queer straits to which Lust reduces men sometimes are shown in the following story. An old rake hankered after a beautiful young maiden who was in charge of a herd of cows and buffaloes. He said to her, "I shall do anything you order, O beautiful one, and want only your approval in return." She asked him to wash her dirtiest buffalo clean every day and kiss the animal ten times for two years running. The old rake did so, driven by his lust. At the end of the period he said to her, "I have done your bidding, O beautiful one." "And you have my approval of your act Good-Bye!" said the maiden.

The destructive nature of anger is illustrated by the story of two Jain monks. They were doing penance in the city of Kunala. As luck would have it, there was no rain that year in Kunala though there was plenty of rain in the neighbourhood. One farmer said to another, in the hearing of these monks, "It is the penance of worthless monks like these that has withheld rains from us." The monks were terribly angry at this. "O clouds, rain in torrents!" said one. "And rain for fifteen days and nights continuously," said the other. Because of their spiritual powers, the clouds obeyed. The skies opened and it rained in bucketfuls in Kunala city, night and day, for fifteen days continuously. There was a flood twenty feet deep, and all the buildings collapsed, and all living things perished including the two farmers and the two angry monks.

A miser's antics are illustrated by the story of the millionaire who asked his beautiful young daughter-in-law to give the obligatory alms, as her hands would hold less than his wife's, but found, to his dismay, the number of beggars increasing a hundred-fold owing to the desire of one and all to behold the beautiful maiden and receive alms at her hands.

The effects of intoxication are illustrated in the story of the three men who went to the fort of Ispahan at night, just as the massive gates of that city were closed. One was drunk with arrack, and another had taken a good dose of ganja, and the third had taken a good dose of opium. Said the arrack-addict, "Let us storm the gates!" Said the opium man, "Let us sleep this night and see about it tomorrow." Said the ganja-addict, "Let us creep in through the key hole!"

The story of Madodkata, in the Panchatantra, shows the effect of delusion. This lion was made to jump at its own reflection in the well, mistaking it for a rival lion, and perish.

The unprofitable nature of war and competition is shown in the story of two demons who fought over a pair of shoes, which would enable a man to fly in the air, and a cap which

would make a man invisible, at the instance of a man who prescribed such a duel in order to decide as to which of the demons should have these things, and then put them on and made off while the demons were still fighting. Of course, to the same effect is the story of the monkey and the two cats.

The ridiculousness of many a man's acts in a chisis is seen in the following story. A young braggart was boating with his newly wedded wife in a lake infested by crocodiles. A fierce crocodile upset the boat and carried away the bride into the depths to eat her at leisure. The man swam to the shore and escaped, and told some people about the incident "And did you do nothing?" they asked. "Do I look like a man who will do nothing?" he asked proudly. "What did you do?" they asked in breathless expectation. "I gave it hot," said he. "I said to the shameless creature, 'O cast-away scoundrel, O twentieth century condottiere!"

The hyperbolic propensities of the average man are illustrated in the following story. An *archaka* in a detached hill temple in Malabar told a worshipper one morning, "Five hundred tigers came here last night". "Impossible," said the other, "there are not so many tigers in the whole of Malabar". "Put it at a hundred, then," said the *archaka*. "Where are a hundred tigers to be found in this vicinity?" said the worshipper. "Well, then, put it at ten," said the *archaka*. "I have never heard of ten tigers going together," said the other. "Put it at two," said the *archaka*. "Rarely do tigers go out in pairs," said the other. "All right, have it as one," said the *archaka*. "I don't believe any tiger will come anywhere here," said the other. "Well, I heard something rustling in the scrub jungle outside and took it to be a tiger," said the *archaka*. When we read in old Indian poems of village chieftains giving wandering bards crores of gold coins, the above story will come in handy.

The need to give conundrum-like replies to conundrum-like questions is seen in this story. A king asked a wise man, "Which is older, night or day?". The wise man replied, "The night by one night, the day by one day, as we begin".

Idiot stories are many. An idiot and a knave started collective farming. They raised yams. The knave asked the idiot, "What do you want, the portion under the ground or the portion above the ground?" "The portion above the ground, of course," said the idiot. The knave took all the yams and the idiot got only the worthless leaves. The next season they raised plantains. The knave asked the idiot, "What do you want, this time, the portion under the ground or the portion above the ground?" "The portion under the ground, of course" said the idiot. The knave took all the plantain fruits and the idiot got only the worthless roots.

A wealthy merchant going to a distant town with a thousand rupees had to cross a forest infested with robbers. He wanted a man to escort him. He chose an idiot as he would take ten rupees as remuneration whereas others asked for twenty. The idiot insisted on getting the rupees in advance, and wrapped them up in his waist cloth. When the two were passing through the forest, it was dusk. The robbers came on horses, led by their chieftain. The merchant asked the idiot to hide in the bushes adjoining the road. He hid himself securely. The idiot hid his head in a bush and had his legs right across the foot-path. The robber chieftain rode along, and his horse's hoofs struck against the legs of the idiot. He mistook the legs for the roots of trees. He said to his men, "Take care, my men, there are some roots of trees on the path". "You fellow, do you call my legs roots of trees?" burst out the idiot. The robber chieftain then pulled him out and asked him, "You

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GLIMPSES OF EARLY EDUCATIONAL PIONEERING IN TANJORE

By Albert Isaac, Lecturer, Teachers' College, Palghat

THE chapter on Education in the Manual of Tanjore District by Venkatasamy Rao (1883) opens with the significant sentence "Tanjore has always been famed as the principal seat of Hindu Intelligence in the South". The Galaxy of eminent leaders in the field of literature, fine arts and public administrations, who have hailed from this district bears ample testimony to this. We shall have a few glimpses of the pioneer educational efforts and the attempts made to encourage learning in the district.

TAMIL LEARNING

From time immemorial the Chola Kings have been patrons of Tamil learning. Among the literary works of the Sangam age, PORUNARARATUPADAI AND Pattinapalai were sung in praise of a Chola King, who gave 16 lakhs of gold coins for the latter work. The Saivite Saints Appar, Sambandar and Sundarar made the land reverberate with their sacred hymns. Under the Later Cholas from the middle of the 9th century A. D. to the 13th century, with Tanjore as the Capital, the land enjoyed its golden age. Poets like Kambar, Sekkilar, Jeyamkondar, Ottakoother and Pugalenthi, grammarians like Amirthasagarar, Thandi and Pavalanthi and commentators like Ilampooranar and Adiyarkunallar flourished during this period. As if to compensate for the lack of hills, the land was dotted with temples and they became CENTRES of Adult education. Tax free land gifts called "Vathiar Manyam" were made in villages to promote education. The conquering hero Rajendra Chola (1012-1032) brought under his sway distant Malaya, Java and Siam and spread Tamil culture there. Even to-day when the rulers of Siam are enthroned Thevarams are recited. Later, Saivite Mutts were great centres of Tamil learning. In the 19th century Vedanayagam Pillai wrote the first novel in Tamil prose.

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fool, have you any money with you?" "Certainly, I have ten rupees with me, the result of honest service," said the idiot, showing the rupees. "Are they counterfeit rupees, as you show them so readily?" asked the robber. "Counterfeit?" "Why, they were given to me by the most respectable and wealthy merchant in all this country. There he is, hiding in yonder bush, with a thousand rupees, and not one of them counterfeit!" The robbers pulled the merchant out and took his thousand rupees and sent him away with some blows.

Finally, I shall give a story about the value of Cooperation and close. That is the famous story of the Two-Headed Bird from the *Panchatantra*. There lived once a two-headed bird. The heads were in opposite directions, but there was only one body and one stomach. One day, one of the heads sighted some honey and was about to eat it. The other head asked for part of it, saying, "I am your co-head", but was refused. In chagrin and revenge, that head then searched for some deadly poison, found it and swallowed it. The poison entered the common stomach and killed the bird and with it both its heads. This story has a profound moral for us all. Employers and employees, Rulers and Ruled, Capital and Labour, Teachers and Taught, Husbands and Wives, Hindus and Muslims are all similar two-headed birds. The monopoly of the sweet things of life by one to the exclusion of the other will make the other take poison and kill both.

Tamil Nad cannot be too grateful to Mahamahopadayaya U. V. Swaminatha Iyer for collecting and publishing rare treasure of Tamil literature about to be lost. The Oriental Colleges of the District to-day, the Raja's College at Thiruvaiyaru, the Adhinam College at Tirupanandal and Karanthai Tamil Sangam College are typical of the agencies that sponsored education namely Royal Charity Saivite Mutts and private effort.

SANSKRIT EDUCATION

The Chola Kings gave encouragement to Sanskrit learning also. Typical of the Royal land gifts for Vedic Colleges is the endowment by Rajendra Chola of 300 acres of land for the College at Ennayiram, described in Inscription No. 333 of 1917. There were 340 students and 10 teachers in this College. Each student of Veda cost 6 *nalis* of paddy per day and the lowest grade of teacher got a daily allowance of 1 Kalam (½ bag) of paddy and 2 kalanjies of gold per annum. In other inscriptions we read of provision made by villages for the daily supply of firewood, ghee and curd to the Hostels.

MODERN EDUCATION

Just one hundred years back, in 1854 Sir Charles Wood wrote the famous 'Wood's Despatch' hailed as the magna carta of Indian Education and the state Education Departments were formed. The century preceding that is known as the age of Missionary effort in Education and Tanjore District was the main field of Missionary educational activity. ZIEGENBALG and PLUSTCHAU of the Danish Mission were the first Protestant Missionaries to land in Tranqubar in 1706. They established a Tamil school in 1707, a printing press in 1712 and a Training School for teachers in 1716. Schwartz, a German Missionary of the Tranqubar Mission who worked in Tanjore is looked upon as a pioneer in Education. Mr. Sullivan the English resident at Tanjore had discussions with Schwartz about a scheme for opening provincial schools for the teaching of English with the help of the ruling princes. The Mahratta Raja of Tanjore gladly supported the idea and established a school in 1786 in the building he had given as a residence for Schwartz (This building can be seen today) and offered 40 pagodas a month (Pagoda = Rs. 3—8—0) for its support. Mr. Sullivan made provision for the salary of Rs. 44/- per mensem to a school master "Conceiving that with less, he would not be able to maintain himself". The same year Mr. Schwartz met the Raja of Ramanathapuram and Sivaganga and had similar English School opened there. Thus 49 years before Macaulay wrote his famous minute on English Education, Tanjore was the springboard of English Education for Indian Children. Dr. Pearson (in his memoirs of Schwartz Volume 2. Page 150) describes the scheme of work in this historic at Tanjore. It was a Gurukula type of school beginning at 6-30 A. M. with prayer. In the time table there was provision for one hour of Religious Instruction, one hour of Hindustani with a Muslim teacher, one hour of Physical Exercises and one hour of English Conversation with Schwartz. In the despath of 16-7-1787 the court of Directors of the East India Company had mentioned "It is with great pleasure that we learn from Mr. Sullivan the late resident at Tanjore, that he had, seconded in his laudable exertions of the Rev. Mr. Schwartz, prevailed on the Raja of Tanjore and the Rajas of the great and little Marvar to establish schools for the teaching of English at Tanjore, Ramanathapuram and Sivaganga. Highly approving of these institutions we have determined to evince our desire of promoting their success by contributing 250 pagodas per annum towards the support of each of the schools above mentioned". (Page 3 of Indian Educational Records) This records the earliest

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VALUE OF WORK

By T. S. Avanasilingam

WORK is not merely for a living. It is for the following of our life. He who gets the best out of life, is the one who likes his work. If you want to distinguish yourself, like the work in which you are engaged. That will enable you not only to make life pleasant and happy but it will also help to put your best into it. This in its turn will result in your doing it excellently. Excellence in any direction will demand appreciation. Real joy comes not from wealth or pleasure of the senses, but from doing some thing worthwhile.

As a great savant has said the highest reward for man's toil is not what he gets for it, but what he becomes by it. Man grows nobler, happier and stronger by his constant devotion and application to work.

We in the teaching profession, ought to like our work. Let us find joy in our daily task, let us be proud of our part and let us

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Grant-in-aid sanctioned by the Company and the first step for the opening of a net-work of Provincial Schools. Prince Serfoji, who had Schwartz as his guardian and Guru absorbed the best in eastern and western learning and developed the historic library at Saraswati Mahal. Schwartz's School in Tanjore developed into St. Peter's College with F. A. Class in 1864 and B. A. in 1874 and now exists as St. Peter's High School. Another Provincial School started in 1854 in Kumbakomam opened F. A. Class in 1864 and B. A. Class in 1874 and now shines as the Government College Kumbakonam, the Cambridge of South India. A School at Mannargudi opened in 1845 became the Findlay College. The school opened in Negapatam in 1846 developed as St. Joseph's College. Unfortunately only one college continues to-day in the District. One of the earliest non-mission High Schools flourishing now is the Town High School, Kumbakonam.

In 1871 the Local Board Act was passed and the District Board has become one of the major agencies running Secondary and Elementary schools. The expansion of Education during the past three quarters of a century may be gauged from the figures given below :—

Year	Colleges		Secondary Schools		Primary Schools	
	No.	Strength	No.	Strength	No.	Strength
1877	3	290	26	4,664	680	20,301
1951	1	832	63	39,388	1,940	2,08,077

The Educational District was bifurcated in 1950, on account of the steady expansion. Regarding literacy the percentage of literates has increased from 8.8 in 1871 to 24.0 in 1951 but the district which was holding the first place in the state (City of Madras excepted) has slipped to the third place, Malabar and Tirunelveli leading with 31.8 and 25.6 respectively. The fall in the number of schools providing technical education during the past 50 years is a challenge to the Secondary Schools to open pre-technological courses. The opening of a college in Tanjore Town has received the earnest attention of the people. May the glorious example of the Educational pioneers of the past inspire the educators of the present to face the future with vision and faith.

THE GREAT MUSICAL TRINITY OF TANJORE DISTRICT

SANGITA KALA SIKHAMANI K. VASUDEVA SASTRIGAL

Research Professor, Saraswathi Mahal Library, Tanjore

THE spell of the three great composers of Carnatic music has continued for a hundred years, and is likely to continue for hundreds of years more. All the three of them are perfect masters of the art. All the three are devotees of the highest order. All the three would sing only His praises and never for fame or pelf. The remarkable feature of the musical modes of these three masters is that they don't overlap one another but play a necessary part in supplementing one another to form the complete structure of music.

Sri Dikshita excels in presenting the complete structure of a rage in a single piece and in depicting the characteristic '*ebb and flow*' and '*gamaka*' of each note in particular ragas by adopting a slow measure and dwelling sufficiently long in each melodic centre. Sri Thyagayya on the other hand excels in variety of *Kalpana* and adopts a quicker pace to suit the conversational tone of his pieces. Sri Shyama sastri loses himself in the emotional appeal of ragas and his music is all pathos and melliflousness par excellence.

While Sri Thyagayya and Sri Dikshita have handled all the well-known and many less known and rare ragas, Sri Shyama Sastri has confined himself to well-known ragas with recognised emotional qualities. And in handling the rare ragas Sri Thyagayya's creations are deservedly more popular as they are better successes. In the well-known ragas, the emotion and life of the raga are best presented by Sri Shyama Sastri. The clear analysis of the structure of the raga is best seen in Sri Dikshitar's pieces while endless *Kalpana* is the chief merit of Sri Thyagayya.

Sri Dikshita is a professed teacher of music and his sahitya is intended as a convenient vehicle for his musical frame-work. In the sahitya also he assumes the role of a teacher and tells us all about the particular deity who is extolled in each piece. Sri Thyagayya on the other hand gives expression to the irrepressible conversation with his Guardian-deity, Sri Rama, whose presence he feels by his side at all times. He has no definite purpose in singing his songs, though for that very reason it is capable of serving the highest purpose for the students and listeners. Sri Shyama sastri employs his compositors as a part of his *sadhana bhakthi* towards Sri Kamakshi and enjoys his own music.

Sri Dikshita adopts the slow and halting gait of the veena. Sri Thyagayya uses the rapid tempo associated with the flute, while Sri Shyama Sastri has followed the enjoying and enjoyable manner of the vocalist.

Sri Thyagayya's pieces are all in *Santa Rasa* (peace and quiescence in which all the other rasas are subdued). Sri Shyama Sastri has reached the climax of *Karma Rasa* in his pieces. But Sri Dikshita cannot be said to have sung his music with any of the well-known nine *Sthayi Bhavas* or heights of emotion that give rise to the nine *Rasas*, unless you include pure *Satvik Bhakthi* as the tenth *Sthayi Bhava* giving rise to

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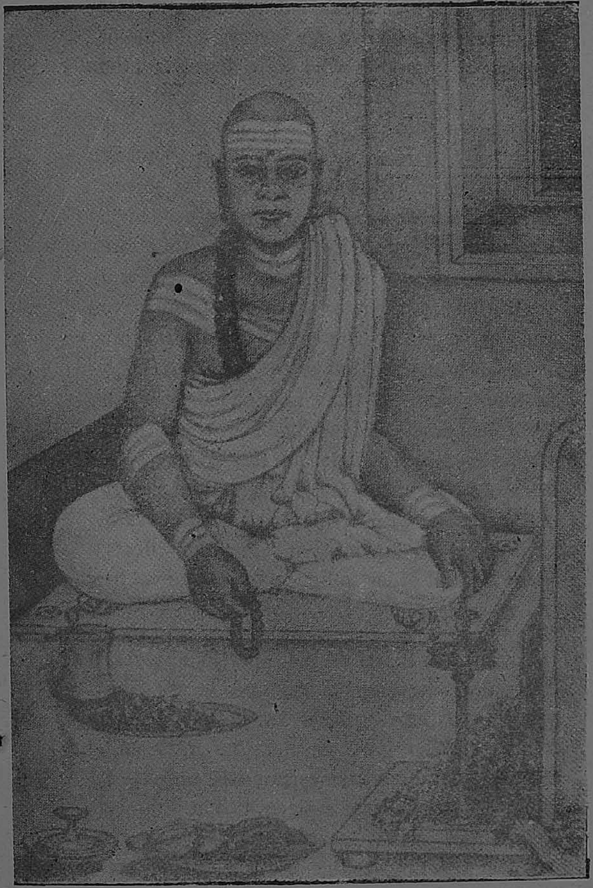
put our whole mind into it. This in turn will bring us happiness in our daily life. In addition it will get for us the respect and devotion of others. These in the long run will result in the enhancement of our status in every way.

Sri Shyama Sastri.



Sri Muthuswami Dikshitar.

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Bhakthirasa counted as the tenth *rasa*; he concentrates on the information to be conveyed by the *Stotra* in each song.

It is interesting and instructive to observe the correspondence between these three devotees and the other trinity represented by the authors of '*Tevaram*', the most beautiful hymns in Tamil. Sri Shyama Sastri may be compared with Appar who is noted for pure pathos; Sri Thyagayya who indulges in personal friendship with the Deity, may be likened to Sri Sundarar and Sri Dikshita who deals with the exalted description of the Deity may be compared to Sri Sambandar.

The service rendered by these three great masters to students of music and music lovers, has to be studied with some care. Sri Dikshita has, as it were, laid a railway line for the journey of musicians. The *raga-form* is best studied and learnt with the help of his pieces. But it is only in the well-known ragas that Sri Dikshita's pieces have attained perfection of melodic effect; and they are deservedly very popular. It may be even be said that those pieces are bound to live for ever as unerring models of raga-form. But in the less known ragas, Sri Dikshita's attempts are not uniformly successful as is evidenced by the reception given to them by musicians and music-lovers. Far be it from me to deprecate in any manner the supreme genius of these three great masters. But it is not possible for us, while we sit to weigh the comparative melodic richness of their respective compositions, to join the large body of devotees of these saintly masters and adopt their uncritical attitude.

The best of Sri Thyagayya's compositions have a freshness and novelty all their own, but their melodic quality, except in rare instances, falls short of the highest ecstatic effects that music is capable of, although almost all his pieces have reached a level above the average in musical appeal. This is due to the essentially *Santa Rasa* and preponderence of *Madhya* and *Drutakala* in musical gait. The best melodic effect are generally achieved by involuntarily dwelling in those points where the highest pleasure is felt. It is not possible to pass quickly from point to point when the taste of pleasure compels you to linger at each point. The musician who wants to adopt the *Madhya* and *Drutakala* for his pieces has necessarily to sacrifice the highest effects of melody, to suit his purpose. The technique that is usually adopted for this purpose is the free use of *ANUVADIES* (assonants) instead of *SAMVADIES* (consanants) for points of stay. That staying in *SAMVADIES* of the initial and final notes of any musical phrase produces the highest melodic effect is a fact which is well-known to every student of music. A composer who aims merely at the highest musical effects cannot but adopt this elementary rule. But in so doing, he has necessarily to dwell sufficiently long at many of the notes reducing the tempo of his pieces. Hurry and pleasure are mutually exclusive. The free use of *ANUVADIES* therefore comes in hand when the aim is speed and variety. It is easier for students of music to learn those pieces where *ANUVADIES* are more freely used; for where *SAMVADIES* are more plentiful, you have necessarily to dwell in them, and to dwell in them with perfect *raga-bhava* is not an easy matter. In this respect Sri Dikshitar's pieces with slower movement and with frequent in *SAMVADIES* have preserved for posterity melodic effects of the highest order to be found in the well-known ragas.

Sri Shyama Sastri on the other hand is less consciously technical and produces the highest emotional effects by following the composers who have excelled in *Rasa* and *Bhava*. The life of the raga is best preserved in Sri Shyama Sastri's pieces. The framework is most clearly marked in Sri Dikshita's compositions while the embelishments are

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SCOUTING IN INDIA

Sri K. S. Sundaresan, A.D.C.C.

Asst. Dt. Scout Commissioner, Nannilam

WE attained Swaraj in 1947. The different merged themselves into one under the name of the Bharat Scouts and Guides on 7—11—50. This association has control over the training given to the girl guides also. Our association has been affiliated to the International Scout Bureau. Our object in giving scout training to boys and girls is to train them to become self-retrant, healthy, happy and useful citizens. The educational authorities have just begun to give assistance to educational institutions regarding scout training. A large percentage of school going children do not get this useful training. Even though the All India Association is trying to render service to the children of the nation, the public do not sufficiently extend the necessary support.

There are only 5,00,000 scouts and 50,000 guides in the whole of our Motherland. It is the earnest wish of our national leaders that this useful scout and guide training should reach every boy and girl of Bharat. Through scouting boys and girls get health, character, knowledge and training for rendering service to all. They get the spirit of working together and they have begun to regard our Motherland as a unified whole. Sufficient stress has been laid on rural welfare work. Harijan and backward community welfare officers are freedy utilising the services of scouts and scouters.

Scouting helps the youth to develop the spirit of co-operation. This will greatly remove suspicion and mistrust. All National and State work will be transacted on the basis of equality and a result of this our aim to make India a welfare state will be greatly fulfilled.

The organisation of 'scout' and 'guide' units has been left to the sweet will and pleasure of the managements and most of the do not give scout or guide training the pupils as an extral curricular activity. Even though the Government are concerned about the educational and character training value of 'scout' and 'guide' training they have not yet thought it fit to persuade the managements to give the benefit of this training to as many pupils as possible, of course retaining the voluntary nature of these movements. Scouting provides for individual, national and international happiness and inculcates the spirit of universal brotherhood.

Bharat scouts and guides are pledged to the service of God and country. Now, sectional, communal and religious jealousies and hostilities are bringing into disrepute the

(Continued on page 18)

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most profuse and varied in Sri Thyagayya's creation.

The trunk of the tree of Carnatic Music is found in Sri Dikshita's *KRITIS*; its myriad branches are preserved in Sri Thyagayya's songs while the flowers and fruits are to be seen in Shyama Sastri's creations.

The Subline ideas and contents of the pieces of these great masters of Tanjore District require more space; but they are best summarised by calling their works, Sri Thyaga *UPANISHAD*, Sri Dhikshita *DEVATAADHYAYA* and Sri Shyama *KRISHNA BHAKTIMALA*.

EDUCATIONAL EXPERIMENTS IN TANJORE DISTRICT

By R. Srinivasa Iyengar, B.A. L.T.

I believe that educational experiments conducted in Tanjore District will find a fitting place in the Souvenir published in connection with the Educational Conference held in Tanjore. I shall refer to only two of them here. The first educational experiment concerns the presentation of pupils for the S. S. L. C. Public examination in the non-language subjects. The experiment was started in June 1923 in the Fourth Form; and the first batch of pupils answered for the first time in the annals of this province the non-language subjects through the mother-tongue, TAMIL, at the Public examination held in March 1926. Not only was the school average in History of England and Chemistry very high; but few students failed in English. We were able to establish that not only the strain involved in the study of the non-language subjects was considerably lessened, but that pupils could avail themselves of much spare time for studying extra-books in English and thus acquiring greater proficiency in English. Victoria High School, Papanasam was the only institution to present pupils for answering in Tamil the S. S. L. C. examination papers so early as 1926.

Certain other experiments were also attempted, viz., the All-Round Diagnosis of Pupils' talents, the Patrol-system as an educational method in the class-room. But in view of the great importance attached nowadays to citizenship-training, I shall give an account of the School Self-Government Act which was worked in the Victoria High School, and which was published in the issue of "TEACHING" in September 1945 by the Oxford University Press. I trust that the account will be helpful to teachers who desire to conduct experiments in citizenship-training.

Let me describe an experiment conducted by me in the training of pupils in the art of self-government, as headmaster of the Victoria High School, Papanasam from 1921 to 1926. 'Bliss was it then to be young and alive'; for the dyarchy of the Montford reforms of 1919 was welcomed with greater jubilation than the full provincial autonomy of the Government of India Act of 1935, and the realization that Education would be administered by a popular responsible Indian Minister set teachers thinking on how they could best contribute

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(Continued from page 17)

fair name of our beloved motherland. Scouting in India is a powerful force in creating national and international goodwill. Good scouts and guides find unselfish labour to be a joy and secrifice to be a privilege.

The scout motto 'be prepared' exemplifies the fact that scouting makes a boy smart and self-restraint, fully prepared to meet any situation in fighting the battle of life. Scouting teaches boys and girls to smile under difficulties and helps them to acquire an equipoise or balance of mind. In the scout movement emphasis is laid on individual training and on the shaping of character as opposed to large scale examinations in schools and colleges. The movement is non-political and non-official. Training in citizenship has a civic value.

The message of scouting is to be carried to villages in a large measure. All Leaders can make use of scout training to train the rising generation in intelligent patriotism and earnest public spirit.

to the nationalization of education and the training of the younger generation for efficient citizenship in the India of the future. Again, the thought-provoking article on 'School Republics' in the last volume of the *Book of knowledge* published about that time revealed the successful organization of schoolrooms as school cities or school states or school rapublics, where the pupils were allowed to learn how to govern themselves. The article begins with a startling declaration that 'our schools are generally organized as absolute monarchies where the teacher makes all the laws', and goes on to recount how in a school republic the teacher and the school board approve the charter or the constitution under which the school republic is to work, and actually delegate some of their rights to the pupils, and how, as a result, the citizens of the school state learn in practice the working of the principles of democracy. The idea of school republics provided me with enough material and incentive for drafting a constitution for a school state in our country. I fancied it would have but an academic interest, and I sensed the ludicrous, when the headmaster and the teachers were to be elevated by• themselves to the rank of 'Governor-General' and 'Governors'; but, strangely enough, the School Government Act framed by me was received with great warmth by the teachers and the managing committee, who urged me in all seriousness and sincerity to go ahead and work out the Act. That it was done and that it was deemed worth of reference in Mrs. Besant's *New India* in 1924 and that it may be imitated are the main reasons for describing here the provisions of the School Self-Government Act, and the School Health and Moral Code enacted by the Legislative Assembly. A new tone was set up; a marvellously vitalizing atmosphere was generated; pupils felt that the school was their own, and yet behaved well towards teachers and elders and were happy and buoyant. They became conscious of the rights and responsibilities of active citizenship in the school state which is, after all, but a training ground for fuller citizenship of the bigger state of the Indian nation.

Incidentally, the Act served a useful purpose in two more ways. It had been modelled on the lines of the Government of India Act of 1919. So it enabled the pupils to understand more easily the existing political constitution of our country than any course of lectures on civics would be able to impart.

In a modern high school, the extra-curricular activities have been increasing, each with its distinctive aim and purpose; and most often, there has been little conscious attempt to co-ordinate them. We have the school literary and debating society, the school parliament, the social service leagues, the sports club, the dramatic society, the school canteens, the camping and hiking activities, hobbies, excursions, scouting and the Junior Red Cross organizations, each fulfilling a definite purpose in the training of the young. The School Self-Government Act, as I perceived in its working, enables the head of the school to integrate the various extra-curricular activities of a modern secondary school and impart to them a conscious aim in the growth and development towards the rich and abundant life of full, virile manhood. The need for experimentation with school states and school republics is greater today than ever before; for our task is not the creation of a people who will play the role of sub-ordinates in the administration, but to make rulers of their own country with the initiative and the driving force to conceive, formulate and execute policies in all fields of national progress. It behoves us teachers to do the best we can to set the future generation now in our hands on the right path to sane, sound self-government in our country.

THE SCHOOL SELF-GOVERNMENT ACT

Preamble

Whereas schools are absolute monarchies administers all the laws, and whereas such a state of things cannot conduce to the full growth of Indian manhood and womanhood; and wherefore it is found expedient that when India is on the road to Swaraj, the young India of today, the India of the future, should be given training in the art of Self-Government in educational institutions.

Be it enacted that with the consent of the teachers and the manager and the concurrence of the pupils of the school, the Government of the School be formed as hereunder:

Part I

1. This Act shall be called 'The School Self-Government Act'.

2. In this Act, the following words and expressions shall have the following meanings:

(*a*) 'Secretary of State' means Secretary to the Management or President of the Local Board or Chairman of the Municipal Council.

(*b*) 'State' means school.

(*c*) 'Governor-General' means Headmaster as now understood.

(*d*) 'Province' means the Form or Class.

(*e*) 'Governor' means the class master.

(*f*) 'Councillors' refers to the teachers other than the class master engaging a class.

(*g*) 'Citizen' means a pupil.

(*h*) 'Court' means the Court of Honour.

(*i*) 'Patrol' means a group of six to eight citizens in a province.

(*j*) 'Patrol leader' means the officer in charge of a patrol.

(*k*) 'Governor-General's Executive Councillors' refers to the senior masters of the school.

Part II

THE SECRETARY OF STATE

3. Subject to the Provisions of the Act, the Secretary of State has and performs all powers and duties relating to the Government or Revenues of the school.

4. The Secretary of State may, subject to the provisions of this Act or rules made thereunder, superintend, direct and control all acts, operations, and concerns which relate to the School Government or its Revenues.

Part III

THE GOVERNOR-GENERAL

5. Subject to the provisions of this Act and rules made thereunder, the superintendence, direction and control of the School Government is vested in the Governor-General, who is required to pay due obedience to the Madras Educational Rules, the Grant-in-aid Code and other rules of the Department and all such orders as he may receive from the Secretary of State.

Part IV

THE SCHOOL LEGISLATURE

6. (*a*) Subject to the provisions of this Act, the school legislature shall consist of the Governor-General and two chambers, namely, the Council of State and the Legislative Assembly.

(*b*) Except as otherwise provided by or under this Act, a Bill pertaining to the interests of the affairs of the citizens shall not be deemed to have been passed by the school legislature under it has been agreed to by both chambers, either without an amend-

ment or with such amendments only as may be agreed to by both chambers.

(c) A Bill pertaining to the affairs of the members of the Council of State shall be deemed to have been passed by the school legislature if it has been agreed to by that chamber.

THE COUNCIL OF STATE

7. The Council of State shall consist of the staff of the school; and it shall be a permanent one.

8. The Governor-General shall be the *ex-officio* member and president of the Council of State, and shall have power to appoint in such circumstances as he may direct.

9. The Governor-General shall have the right of addressing the Council of State, and may for that purpose require the attendance of its members.

THE LEGISLATIVE ASSEMBLY

10. The Legislative Assembly shall consist of members elected in accordance with rules made under this Act.

The total number of members of the Legislative Assembly shall be 19, no less than two-thirds being from among the citizens and the rest from among the Governors or the Councillors.

11. Every Legislative Assembly shall sit for one school year, provided that it may be dissolved sooner by the Governor-General. The Governor-General may appoint such times and places for holding the sessions of either chamber of the school legislature as he may think fit.

12. The Governor-General shall be the President of the Legislative Assembly and all questions in this chamber shall be determined by a majority of votes of members present, other than the presiding member who shall, however, have and exercise a casting vote in the case of equality of votes.

13. The school legislature has power to make laws for all citizens in the State. It shall draw up the programme, and the budget for the celebration of the National Leaders' days, the school *Vidayarthi* Festival at the Ganesh temple [this festival day was by tradition the Students' Home Rule day; for students, Hindu, Mussalman and Christian, raised funds and had unfettered freedom to choose and engage the expert musicians *(Bhagavathars)* for the celebrations] and of the anniversary of the School Associated Societies; it shall act as the supervising union of the sports club and stationery society. It shall frame the school moral code, the special health laws and rules for the promotion of *esprit de corps* in the State; provided that it has not power to make any law affecting the authority of the Governor-General, the Secretary of State, the Governors, or the Councillors or any part of the unwritten laws or constitution of the school whereon may depend in any degree the orderly conduct of the citizens and the well-being of the State.

14. It shall not be lawful to introduce at any meeting of the Legislative Assembly any measure affecting the income of the State or relating to the curriculum of studies, accommodation, equipment, etc. These subjects, the administration of which the Secretary of State, the Governor-Ceneral and the Council of State reserve to themselves, shall be called the Reserved subjects, the others being called Transferred subjects.

POWERS OF THE SCHOOL LEGISLATURE

15. Subject to the rules and standing orders affecting the chambers, there shall be freedom of speech in both chambers of the school legislature.

16. Where in either chamber of the school legislature any Bill is proposed to be introduced or any amendment to a Bill is proposed to be moved, the Governor-General may certify that the Bill or any clause of it or the amendment affects the discipline of the school, and may direct that no proceedings or that no further proceedings, shall be taken by the chamber in relation to the same, and effect shall be given to such direction.

17. Without prejudice to the powers of the Governor-General under section (19), the Governor-General may, where a Bill has been passed by both chambers of the school legislature, return the Bill for reconsideration by either chamber.

18. When either chamber of the school legislature fails to pass in a form recommended by the Governor-General any Bill, the Governor-General may certify that the passage of the Bill is essential for the discipline or the interest of the State or any part thereof and thereupon it shall on signature by the Governor-General become an Act.

19. When a Bill has been passed by both chambers of the school legislature, the Governor-General may declare that he assents to the Bill or that he withholds assent from the Bill. A Bill passed by both the chambers of the school legislature shall not become an Act until the Governor-Genenral has declared his assent thereto, or in the case of a Bill under section 6 (*c*) reserved for the signification of the pleasure of the Secretary of State, until the Secretary of State has signified his assent and that assent has been notified by the Governor-General.

20. The Governor-General shall invariably act in consultation with, and be guided by the advice of the members of his Executive Council, especially when he acts under sections 16 and 18.

21. Subject to the provisions of this Act, provision may be made by rules under this Act as to the conditions under which and the manner in which the elections are to be held, the final decision of doubts and disputes as to the validity of elections and the manner in which the rules are to be carried into effect.

THE SCHOOL MORAL CODE AND HEALTH RULES

Passed in the Legislative Assembly and approved by the Council of State

1. The pupils' conduct must be good in, as well as outside, the school.

2. Pupils should apply for leave, and should not be absent from school without applying for leave.

3. Pupils should keep the classrooms clean. Paper should not be thrown about on the floor of the classroom.

4. Pupil should sit erect in the classroom.

5. Pupils should wear neat and clean clothes. They should observe rules of personal hygeiene regarding their teeth, finger-nails, etc., and should comb their hair.

6. Pupils should use the school urinal, and wash their feet before entering the classroom.

7. Pupils should salute teachers and elders in Indian fashion, whenever they meet them.

8. Pupils should not be 'unsocial', and give up the habit of 'not speaking' to one another.

9. Pupils should give up the habit of writing home tasks at night and reading in the mornings, and culti-

(*Continued on page 23*)

MUSICAL NEEDS OF OUR STATE

By Prof. P. Sambamoorthy, B.A., B.L.

EDUCATION in music is of great importance. As an item of our cultural heritage, every one should learn and understand our music. Ample facilities for the compulsory teaching of music should be provided for in all educational institutions, including boys schools and girls schools. A study of music brings about a harmoniously developed personality. A vivid sense of the beautiful is also developed. If education is to be full and comprehensive, it must cater not only to the intellectual and physical needs of the person but also to his emotional and aesthetic needs.

The advent of the Radio, Gramaphone and the Film has helped to create an interest in different types of music amongst the people. The increase in the number of sangitha sabhas shows that more and more people are intent on listening to classical music. The increasing number of candidates appearing for the Public Examinations in music shows that the number of people desirous of pursuing systematic courses in the Theory and Practice of music is on the increase. But much remains yet to be done. Some of the urgent needs of our state in the matter of musical education and the development of the varied aspects of our musical heritage are outlined below :—

1. *Sangita Vadyalaya :* A full-fledged Gallery containing all the musical instruments of India should be organised in some place. This place should also be a seat of culture. At present there is no place in India where one can see all these instruments in their live form i.e., in a form fit for being taken straightaway and played and their tone-colour, compass and some aspects of the technique of

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(Continued from page 22)

vate the habit of reading in the night and writing the home tasks in the morning.

10. Pupils should wake up at 5.0 a. m. in the morning, finish their ablutions and bath in the river by 7.0. a. m. in the morning, and the Hindu pupils should put on their respective caste-marks on the forehead.

11. Pupils should not commit nuisance on the river banks, should not walk in the streets barefooted, but use some footwear. They should wash their clothes themselves. They should drink boiled water.

12. The Governor-General should provide parallel and horizontal bars for students prractising physical excercises daily. [Forwarded to the Secretary of State.]

13. The Governors (class masters) are requested to empower the patrol leaders to impose punishments on pupils for indiscipline during the absence of teachers.

14. The Court of Honour should take cognizance of cases of breach of the School Moral Code and Health Rules.

Sir A. P. Patro, who was then Minister for Education, going through the Act, humorously observed, 'Why not give full-fledged freedom to the young in the school Constitution? We, the elders, are trying to scrape away the dyarchy in the 1919 Act.' The School Government Act shows the limits we teachers are prepared to concede, for our aim is only to make pupils learn to grow in freedom.

their play understood. Some Museums in India contain a good collection of instruments but they are not well kept. The instruments used in concert music, temple music, martial music and folk music in India number about five hundred and it is an education and inspiration to see them all at one place and hear them played. Some aspects of Indian instrumentation deserve to be more widely known than is the case at present.

2. A course in Musical Instruments making should be provided. The making of Musical instruments can be developed as a cottage industry. Concert instruments like the Veena are at present very expensive. It should be possible to manufacture good Veenas at a much reduced price.

3. A Musical instuments workshop should be established. Herein researches in the seasoning of wood can be carried on. It should be possible to manufacture violins in India with the Pine on the Himalayas.

4. A Portrait Gallery of famous musicians and composers should be organised.

As a Part os this Gallery the costumes and jewels worn by dancers in different parts of India inclusive of classical dance, religious dance and folk dance, an album of music and dance iconography and explanatory Photographs of the various poses of Bharata natya, Kathakali, Kathak and Manipuri dances can also be exhibited.

5. Popular courses in the art of playing on Musical instruments and courses in Katha Kalakshepam should be given.

6. A course in Stage science or stage craft should be given by our Universities. Such courses are given in many of the Universities in the West. In such a course, not only is training given in elocution, delivery and acting for actors and actresses, but also training is given in the art of the production of dramas, operas and dance dramas. Lectures are given on the acoustics of concert halls, theatres and opera houses, the make-up, the scenes and their production, the constitution of the orchestra, the use of the microphones and light effects, the uses of costumes and jewels and various other important subjects.

7. A one year Training course in music to the graduates, Diplomates and Title Holders in music should be given. In this course, the Trainees in addition to the course in musical pedagogy may receive training in the fundamentals of Bharata Natya, Kalakshepam and Bhajana and also receive training in the care of musical instruments and organisation of major musical activities. Those who take this course will be more qualified to handle the Bifurcated course in Music, and provide the personnel for the contemplated Musical Inspectorate.

8. A central library of books and manuscripts relating to music and dancing should be organised. This will be of great use to Research workers. At present many of the valuable manuscripts pertaining to music and dancing are scattered in different libraries in India.

9. Children's concert halls should be built in all big cities. It should be possible for every school to use such a Hall for giving Variety Entertainments, dramas, operas or Dance dramas at a nominal rent and raise funds for developing the Fine Arts Department of their school.

10. The District Teachers' Guilds should organise competitive and non-competitive music and dance festivals open to pupils of the schools in their respective Districts. The successful pupils and teams emerging from these festivals may later on appear in the competitive and non-competitive music and dance festivals organised in the metropolis.

11. A course in sacred music is a necessity. In this course students may be taught Tevaram, Divyaprabandham, Devarnamas, Divyanama Kirtanas, Utsava sampradaya Kirtanas, Bhajana songs, Tiruppugazh, and songs pertaining to particular temples. Training in playing on instruments used as accompaniments in sacred music may also be given to them.

12. Temples should have paid musicians on their establishments. The duties of these musicians will be not only to sing sacred songs on the occasion of Temple rituals, but also teach sacred songs to the worshippers during convenient hours. The musician can develop *Gayaka brindas* or choirs. The choirs can give impressive recitals of sacred music periodically and contribute to the spiritual upliftment of the people. The musician can also see that the music and dance portions of the Nava Sandhi and sarva vadyam rituals are properly gone through. He can also help in the revival of the temple dance dramas and Kuravanji natakas.

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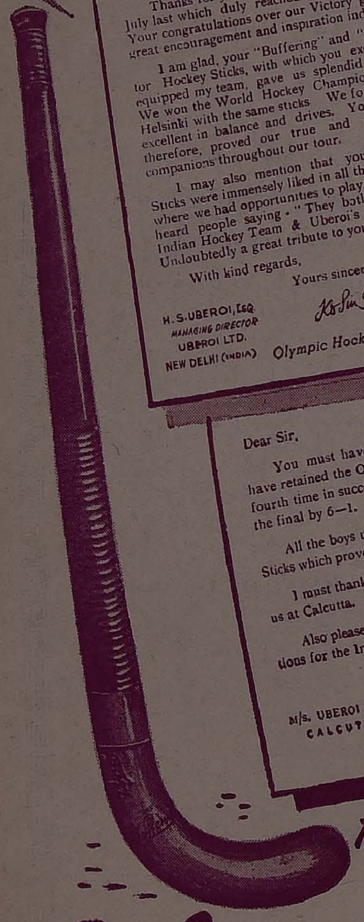

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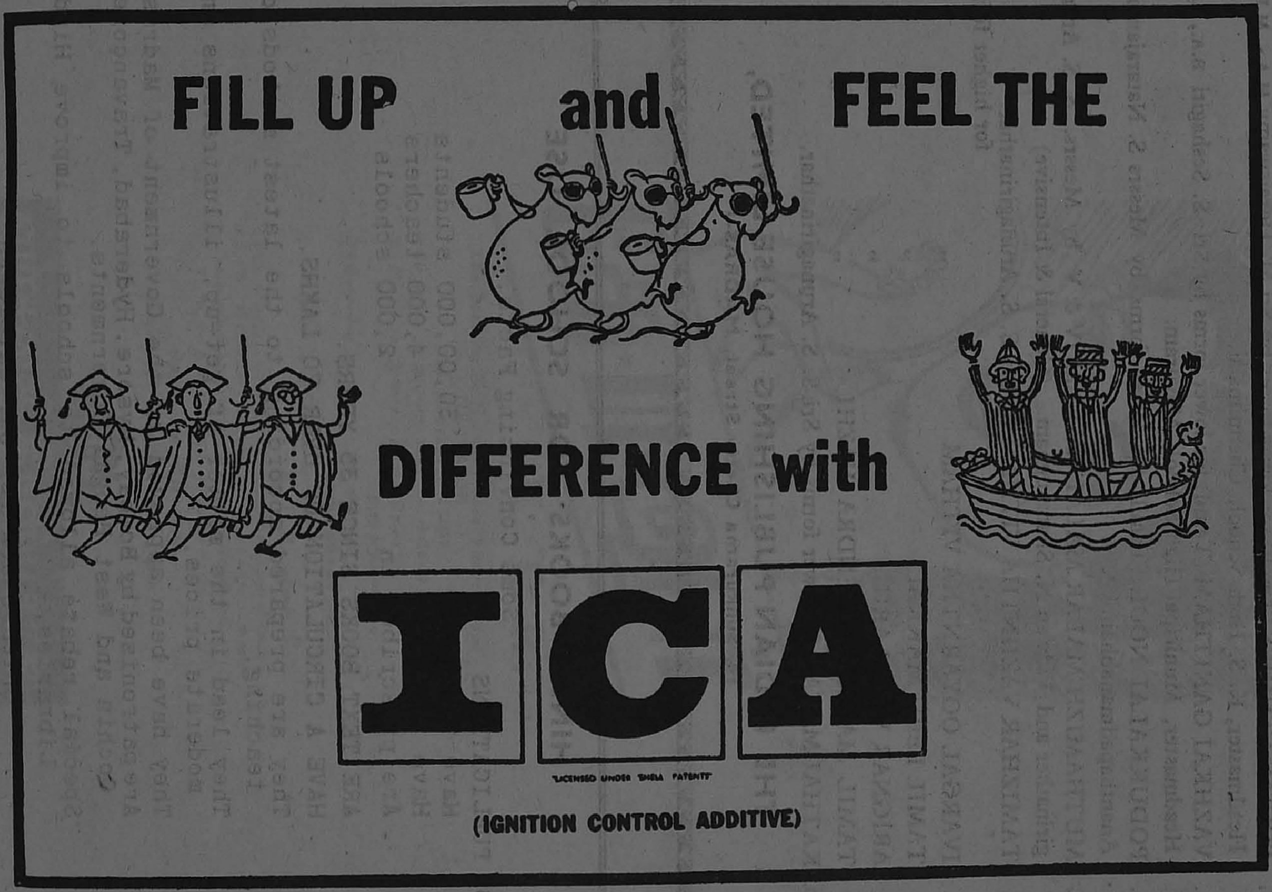
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